

The INSTRUCTOR

Formerly The Juvenile Instructor

VOL. 65

FEBRUARY, 1930

NO. 2



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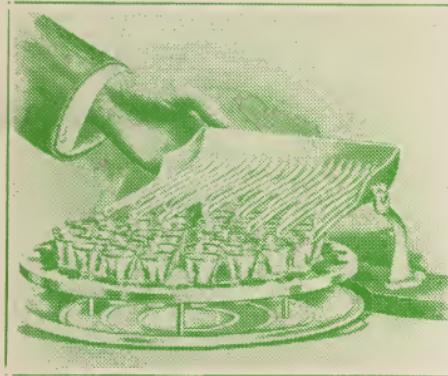
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THE INSTRUCTOR, Vol. 65, No. 1.

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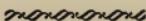
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If, on the day the L. D. S. Church was organized one had deposited a five dollar bill in a 7% savings account such as is offered by the National Building and Loan Association of Salt Lake City, it would, on April 6th, this year, be worth \$4,338.00. That is the magic of building and loan savings. Walter F. McDowell, Immediate Past President of the United States Building and Loan League and one of the foremost authorities on this subject of Thrift, is sponsoring an Extension Course in Thrift. It is referred to on the inside back cover of this magazine.

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SAY THAT YOU SAW IT IN THE INSTRUCTOR

Moroni Showing the Plates to Joseph

(Suggestions for picture study, by J. Leo Fairbanks)

The picture reproduced on the cover is the work of a Latter-day Saint artist, L. A. Ramsey, who has spent considerable time illustrating subjects connected with the history of our Church.

This field is wonderful in its possibilities. It is practically untouched because of many difficulties. As the Church grows in numbers and wealth there will be more and more demands for these fine pictures.

It takes an artist who believes in what he is expressing in order to give others the right idea. So it is going to take "Mormon" artists to give the feeling and proper interpretation to "Mormon" subjects.

Wherein has Brother Ramsey expressed our ideas in regard to the subject here represented?

What are some of the qualities we would require that are different to what other peoples believe?

Relate the story of the appearance of "Moroni" to Joseph Smith at Cumorah. Does this picture fulfill your idea of the subject? Allow it to bear its message for sometime. Study it. Do you not see more in it as you contemplate it? Does Moroni fulfill your idea of an angel? How is he different to the general method of representing angels? Does Joseph seem intent and humble?

What is the source of light? Is your attention called repeatedly to a particular part of the picture? What is it? Is that the subject? Is it well named?



THE TWO MARTYRS
Joseph and Hyrum Smith (Hyrum left, Joseph right)

THE INSTRUCTOR



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Portraits of Joseph Smith the Prophet

By Junius F. Wells.

There are two portraits of Joseph the Prophet, which were presumably drawn from life; all others are derived from a study and copy of these, by the Daguerre or Photographic processes; and innumerable drawings and paintings made by artists, of greater or less ability, and reproduced by the mechanical arts, as steel or wood engravings and photo-engravings, for the use of printers.

The first and only full face portrait is an oil painting made by an artist named Rogers who came with Elder George J. Adams from New York and called upon the Prophet, who was at the time in hiding from his enemies, early on Wednesday, September 7th, 1842. They brought him letters, one from Dr. Willard Richards concerning the traitorous conduct of the apostate John C. Bennett. The following entries in the Prophet's Journal contain the only other allusions on record about the painting of his portrait:

"Brothers Adams and Rogers called again this afternoon (September 7th) and I related to them many interpositions of Divine Providence in my favor, etc."

Saturday, September 10th. "After dark, my wife sent a message and requested me to return home, as she thought I would be as safe there as anywhere; and I went safely home undiscovered."

Monday, 12th: "I was at home all

day in company with Brothers Adams and Rogers."

Friday, 16th. "At home with Brother Rogers, who was painting my likeness."

Saturday, 17th: "I was at home with Brother Rogers who continued painting my portrait."

Monday, 19th and Tuesday, 20th: "With Brother Rogers painting at my house."

This concludes the record relating to the painting, which, being finished, hung first in the Mansion House and afterwards in the Nauvoo House in possession of the Prophet's widow, Emma Smith. Upon visiting her, in the winter of 1875-76, she entertained me very hospitably and showed me the painting, then hanging in her bedroom in the Nauvoo House. I asked her if it were a good likeness of the Prophet. She replied, "No. He could not have a good portrait—his countenance was changing all the time." I then asked her what he thought of it and she replied; "I can tell you that, for I asked him and he said: 'Emma that is a nice painting of a silly boy, but it don't look much like a Prophet of the Lord!'"

I understand this painting is now, February 1930, in possession of her grandson, Frederick M. Smith, President of the Re-organized Church, at Independence, Mo. A recent photograph of it was presented by the latter to Elder George Albert Smith, and a

copy hangs in our collection at the Historian's Office.

The profile portrait of the Prophet, of which only the head and bust have been generally exhibited, is taken from the superb lithograph entitled, "The Two Martyrs," of which our frontispiece is a reduced copy.

This lithograph was made by Sarony & Major, 117 Fulton St., New York. It was copyrighted and published by W. H. Miles in 1847. Who the draughtsman was I have not yet been able to ascertain. For a time it was supposed that it was copied from a Daguerreotype, made by L. R. Foster, between the end of April and the martyrdom June, 1844. I attempted to prove this; but, so far, have found that the reverse appears to be the truth: all the Daguerreotypes that I have examined were taken from the lithograph instead.

The best and most popular copy of the bust of Joseph was engraved by Edwin Roffe, on a steel plate, containing a bust portrait also of Hyrum Smith, taken from a portrait in possession of his family. It is expressly stated on this plate that Joseph's portrait was engraved from a lithograph published in New York. The two portraits occupy a full page, printed on heavy plate paper, in the beautiful volume entitled: "Route from Liverpool to Great Salt Lake Valley," edited by James Linforth and published by F. D. Richards in Liverpool, England, 1855. Inexact copies of these portraits were issued by publishers of occasional periodicals or pamphlets; and in 1878 they were reengraved by Hall & Sons, New York, for issuance in Tullidge's "Life of Joseph the Prophet." It was not until the year 1882, however, that they were thoroughly overhauled and extensively published, in the third volume of *The Contributor*. Several thousand India proof copies were also printed, framed and sold throughout the Church at that time.

The full figure of the Prophet, beautifully clothed in the dress suit of the period, is shown in the accompanying engraving, and supports the following incomparable description of his person, written by Elder Parley P. Pratt:

"President Joseph Smith was in person tall and well built, strong and active; of a light complexion, light hair, blue eyes, very little beard, and of an expression peculiar to himself, on which the eye naturally rested with interest, and was never weary of beholding. His countenance was ever mild, affable, beaming with intelligence and benevolence; mingled with a look of interest and an unconscious smile, or cheerfulness, and entirely free from all restraint or affection of gravity; and there was something connected with the serene and steady, penetrating glance of his eye, as if he would penetrate the deepest abyss of the human heart, gaze into eternity, penetrate the heavens, and comprehend all worlds.

"He possessed a noble boldness and independence of character; his manner was easy and familiar; his rebuke terrible as the lion; his benevolence unbounded as the ocean; his intelligence universal, and his language abounding in original eloquence peculiar to himself—not polished—not studied—not smoothed and softened by education and refined by art; but flowing forth in its own native simplicity, and profusely abounding in variety of subject and manner. He interested and edified, while, at the same time, he amused and entertained his audience; and none listened to him that were ever weary with his discourse. I have even known him to retain a congregation of willing and anxious listeners for many hours together, in the midst of cold or sunshine, rain or wind, while they were laughing at one moment and weeping the next. Even his most bitter enemies were generally overcome, if he could once get their ears."

Saving our Historic Homes

As we celebrate Abraham Lincoln's birthday this year, many of us will rejoice that two homes, which played an important part in the boyhood life of the immortal President, are now preserved. People of our day may visit these national shrines and turn back the hand of time, and picture "Honest" Abe about the buildings, during those years when he was struggling to prepare himself for his great life-work.

The old Rutledge home and boarding-house, a tavern beside the main highway of the early times, which entertained many a historic and romantic figure, is now preserved as a landmark. Here Lincoln boarded from



The Old Rutledge Home where Lincoln Boarded

1832 to 1837, and here, he met Miss Ann Rutledge. Although this building may look to the unthinking visitor quite like a barn, yet the log cabin was considered a home better than the ordinary family enjoyed a century ago.

Then the log cabin in which Abraham Lincoln had his famous "fire-lit study," the crude cabin beside the fireplace of which he eagerly read the few books that comprised his library, and those loaned him by friends, has also been made a national shrine. As the accompanying illustration clearly shows, the old stone chimney and fireplace still stand, and the entire building is in a very good state of preservation. It is safe to state that few structures in the world provide a deeper apprecia-



The Log Cabin Where Lincoln Studied.
than this crude log cabin, wherein the great Lincoln, alone and unafraid, educated himself.

We have a growing list of old and famous homes that have been snatched from the destructive hands of the weather, decay and the housewrecker. The hand that guides crowbar and chisel has been stayed in the threatened demolition of some of the most famous buildings in the history of our Republic. Colonial mansions regain their old splendor, and dilapidated homes of former Presidents are raised from lowly rank to be restored to the rightful dignity of a historical shrine or museum.—*Earle W. Gage in "Girlhood Days."*



Lincoln's Cabin, Inside Memorial Hall on Lincoln Farm, near Hodgenville, Ky.

Latter-day Saint Hymns

"O MY FATHER"

(From Millennial Star)

The Hymnology of the Latter-day Saints is particularly rich in funeral compositions. The mere mention of "Thou Dost Not Weep, to Weep Alone," "Rest, Rest for the Weary Soul," "When First the Glorious Light of Truth," "Resting Now From Care and Sorrow," and "O My Father," is sufficient proof of the fact.

Many of the choicest of these sacred lyrics were written by Eliza R. Snow, truly one of the most gifted women ever in the Church. As we note that Eliza R. Snow's contribution of funeral hymns is especially valuable, it may be of more than passing interest to call to mind that "Nearer, My God, to Thee" and "One Sweetly Solemn Thought" were both written by women.

This distinguished writer's best funeral selections are "Thou Dost Not Weep, to Weep Alone," "Though Deepening Trials Throng Your Way," "Your Sweet Little Rose-bud has Left You," and that great Latter-day Saint hymn, "O My Father," which should be classified, perhaps, as doctrinal in its nature, but which also must be included in any list of funeral hymns of the Church, as it has been and is yet sung more frequently at solemn obsequies than any other song in the Church collection. The Latter-day Saint Hymn Book contains over twenty compositions written by Eliza R. Snow; the only other writers who have contributed an equal number are Parley P. Pratt and W. W. Phelps.

The theology of the Latter-day Saints is responsible for the large number of good funeral hymns found in their song books. The knowledge that God is our Father, that we had a pre-existent state, and that this life is but

part of eternity, which is to be continued in our third estate; the belief that death is as natural as birth, and that passing from this life is but passing into another realm of our Father, where living and loving and working and learning are as much the order of things as they are here, could only have the effect of stimulating literature along this line; for great thoughts accompanied by great feelings are ever the source of the poet's song.

Some of the early pioneers tell us that the three most popular hymns with the Saints while crossing the plains were: "When First the Glorious Light of Truth," "O My Father" and "Come, Come, Ye Saints." There are times when any one of these would be suitable for use at funerals.

While in Nauvoo, Eliza R. Snow was governess in the Prophet Joseph's family. While serving in this capacity, she undoubtedly listened to many theological discussions on important themes not heard by people in general.

The Latter-day Saints learned the Gospel little by little. It took time for the real significance of many truths to take hold of them. This was particularly true as it related to our kinship to our Father in heaven.

Zina D. H. Young had grieved deeply over the loss of her mother. But a few months after interment her mother's body was found to have become mineralized in part, due to the peculiar characteristics of the sub-soil waters of the region. Among other questions she asked was this: "Shall I know my mother when I meet her in the world beyond?" The Prophet answered emphatically, "Yes, you will know your mother there."

This discussion, with others no doubt, led Eliza R. Snow to ponder

over the matter of our relationship to God, and from the Prophet's revelation on this marvelous conception, in all probability came the inspiration to



ELIZA R. SNOW

write this greatest of all Latter-day Saint hymns, "O My Father." The hymn was written on the poet's only table, a wooden chest, in the unfinished room of the home in Nauvoo.

The first stanza, which opens with a question, reads:

O my Father, thou that dwellest
In the high and glorious place!
When shall I regain thy presence,
And again behold thy face?
In thy holy habitation.
Did my spirit once reside;
In my first primeval childhood
Was I nurtured near thy side?

The word "regain" in the third line publishes the knowledge of the pre-existent state. Then the imagination of the writer makes concrete the great eternal truth of the literal fatherhood of God, by setting forth the thought that, in the spirit world, we dwelt with God in His holy habitation and that we were nurtured by His side.

The second stanza moves to the second or mortal estate. It follows:

For a wise and glorious purpose
Thou has placed me here on earth,
And withheld the recollection
Of my former friends and birth;
Yet oftentimes a secret something,
Whispered "You're a stranger here,"
And I felt that I had wandered
From a more exalted sphere.

The thought is introduced in these words that it is for man's eternal glory that he is permitted to come into this world. It is natural for all to wish to know the details of life in the preexistent estate, so the writer assures us that God indeed had a "wise and glorious purpose" in placing man on earth, blotting out for a time the memories of life before birth. Yet, says the poet, though memory of the past is cut off, there is a spirit within that testifies of what has been; and this "secret something" whispers "You're a stranger here", and causes one to feel and know that he has "wandered from a more exalted sphere."

The third stanza is the most important in the hymn. It reads:

I had learned to call thee Father,
Through thy Spirit from on high:
But until the Key of Knowledge
Was restored, I knew not why.
In the heav'ns are parents single?
No; the thought makes reason stare!
Truth is reason, truth eternal,
Tells me I've a mother there.

Preexistence is accepted, the literal fatherhood of God acknowledged; then the logic of the situation forces the compelling truth that there is "a mother there" as well as a father, else children could not be begotten. Law is law and may not be ignored in the heavens any more than on earth. Enveloped with this great new thought, Sister Snow puts the question asked in the last four lines in her own clear, inimitable way. It forms one of the outstanding questions of literature, in line with that sublime query in the New Testament, "What is truth?" Then comes the inquiry contained in

the last verse, prompted by the natural yearning of the heart:

When I leave this frail existence,
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high?
Then, at length, when I've completed
All you sent me forth to do,

With your mutual approbation
Let me come and dwell with you.

The hymn is in simple English without embellishment. It is great because of the eternal truths enshrined within it, and because of the sublime simplicity with which these are expressed.

Where Lincoln Stood

On Lincoln's birthday last year, two boys were walking in front of Independence Hall on Chestnut Street in Philadelphia, Pa. They noticed a small flag standing on the sidewalk, and were attracted by it. As they came near, they observed that the flag marked a bronze tablet laid in the walk before the main entrance of the historic shrine of American independence, close beside the Washington statue. They read the inscription, and learned that on Feb. 22, 1861, Abraham Lincoln had stood on that spot and had raised a flag over Independence Hall.

One of the boys, taking up his position beside the tablet, struck an oratorical attitude, smote himself on the chest, and with gusto said to his companion: "I am standing where Lincoln stood!"

That young man's body was standing where Lincoln's body stood. He got a thrill merely by standing there. Is he trying to stand where Lincoln stood on some of the great problems of life? If he is, he is experiencing still greater thrills.

When Lincoln came to the place where he had to decide between being honest and being dishonest, he stood on the side of honesty. How he returned the widow's six cents when he

was a clerk in the grocery store is a well-known story. His struggles to pay back the creditors who lost through the failure of a store of which he was an unfortunate partner, are not so well known. Not until after he had become President of the United States was he able to say, "I owe no man anything."

At a time when losses through crime are mounting into the dizzy millions, we need to take a firm stand upon simple honesty. Frauds, forgeries and embezzlements are rife. The remedy for this shameful state of affairs is more downright honesty. There is need for more men like Lincoln who are honest as the day is long.

The religious growth of Lincoln was slow and gradual, but at length he came to stand upon the firm rock of faith in God. There he found safe footing. If we take our stand on that rock, we shall not be moved.

It is not possible for all men to attain to the eminence attained by Abraham Lincoln, but it is possible for all to assume just as unflinching a position upon honesty as did that great man. In this day of material advancement, too, strong emphasis cannot be placed upon the virtue of honesty.—*Forward.*

A government is like everything else—to preserve it we must love it. Everything, therefore, depends on establishing this love in a republic; and to inspire it ought to be the principal business of education. But the surest way of instilling it into children is for parents to set them an example.

Montesquieu in The Spirit of Laws.



By Harold H. Jenson.

John M. Chamberlain

"In an Old Fashioned Garden," makes a fitting introduction to this story on John M. Chamberlain, for it was in such an environment the writer found this pioneer musician living at 166 East 5th South street. Brother Chamberlain posed for a picture with his cello, the beautiful pots, plants, flowers and shrubbery forming a background. One could not help but find the place, for it stood out from all the others, not from the magnitude of the house in which he lived, but from the garden which ran right out to the cement curbing making everyone pause in their hurried life to pay tribute at a flowered shrine. It was located right across from the south entrance to the spacious City and County building grounds.

Never was nature so lovely, for flowers were blooming and birds were singing. The place seemed to be a sacred rendezvous of peacefulness. No wonder the pioneer musician loved "his home in the Rockies" as he termed it. He stated that every summer, like the birds, he came back to Utah, but winters he spent with his children in sunny California.

He promised to send the writer his own story of his life but time has passed. Though still this veteran musician lives on, his pen has failed to respond. Hence the story must be told for time waits for no man, and history must go on. In as nearly as possible this humble scribe will try to relate what happened in that sunny old-fashioned garden some time ago, on a June day, when, as the poet says, a "young man's fancy turns to love," and shall we say an old man's to children and flowers.

"My boy, I don't want to tell you my age. Like these flowers that never grow old, so I hope I will always be young, though I can't climb stairs like I used to; still my spirit is young, and as long as the spirit is young you are young."

"I have two hobbies—flowers and children. Both are alike in that both require care, both have smiling faces, both bring happiness, and both help keep me young. I have taught children to play the piano, violin and cello almost since I can remember.

"My father and mother encouraged me to study music, gave me advantages that few have, and being musically inclined themselves encouraged me in every way. To them I owe a great deal, and would advise all parents to get their young folks to study hard and keep at it."

"In my youth I took pride in appearing at Church affairs and socials. All my life I have never refused to play whenever duty called. Perhaps I hold a record for playing at charitable events of every known kind and description, but I have been the gainer for he profits most who serves best.

"My greatest happiness has come in my home life and music. I am all alone now, my wife died some time ago, and my children are all grown. I have a home open at their places, but still I like to be independent and as long as my health holds out I shall be."

"I have composed several pieces. Here is one of them. Let me play it for you." Here the writer looked at a cover of red roses. Soon the nimble fingers made the piano of yesterday, bring forth a sweet summer lullaby. Then came more difficult compositions of Brother Chamberlain. He even brought out the cello and together the



JOHN M. CHAMBERLAIN WITH HIS CELLO AND FLOWERS

scribe and musician hummed several familiar tunes that are sung in various church gatherings, products of the pioneer musician's pen.

Brother Chamberlain's art was not confined to music alone for he is a gifted scribe. He loved most to write for children, and read a bear story, which the writer urged him to send to some Church children's magazine for publication. It was a true story of meeting a bear and being miraculously saved through the power of God."

The afternoon passed all too quickly. The shades of evening commenced falling, and again youth and age, as it were, passed into that garden. The veteran musician insisted on picking and presenting a bouquet. At parting he re-echoed a statement that has long lived in memory: "It's better to give the flowers, before rather than after. If one has something good to say about a person, say it while they are alive; don't wait until its too late."

Though Brother Chamberlain in his humble way didn't mention it, this scribe found out afterwards, that for

years past it has been the veteran musician's custom every Christmas, to gather around him a group of musicians, sometimes individual singers, sometimes a ward choir, and go to the hospitals or to the poor house to sing for the unfortunates. A picture shown on the L. D. S. Hospital steps, shows this pioneer leader with his choir group who time and time again blended their voices to bring back smiles to faces of those who lay in their beds. He broadcasted strains of music long before the present method of universal broadcasting was known. Winter and summer found Brother Chamberlain at his post at the hospital always rendering service with his chosen art. His church positions in a musical way are too numerous to mention; suffice to say he has filled every position from organist to director.

Since writing this and finding no response to letters sent, fate happened to give forth the information that Brother Chamberlain has lain at death's door for some time past in California. His son reports he is

getting better and hopes once again to come back to that old fashioned garden where the happiest hours of his life have been spent. Children from the neighborhood will welcome him back and so will the flowers which seemingly from the looks of the place, have not blossomed since their master went away.

(Editor's Note: Brother Chamberlain has four popular songs in *Deseret Sunday School Songs*: "A Sunday School Call," "Marching Homeward," "When Jesus Shall Come In His Glory," and "Utah the Queen of the West. Many other compositions have been printed by him and used in various schools.)

The World's Changing Attitude Towards the Sabbath

By *E. Cecil McGavin*

In the complex civilization of the twentieth century it seems that many people consider the Sabbath day as a day of pleasure; a day to recuperate and build up their strength for the regular labors of the week. This peculiar philosophy also obtains in sections where only five days each week are required for manual labor. Sunday is becoming more of a day of pleasure than a holy day of worship. Some persons formerly went to Church in order to display their new clothes, but now they go out upon the crowded highway in order to display their new car.

In many sections of America the Church is closed during the summer months because there are not enough people in the parish without automobiles to justify conducting the regular Church service. After the pleasure resorts are closed for the winter season and the cold weather makes motoring uncomfortable, the Church is again opened and the service is resumed.

Never in the history of the world have Christian people been so lax in the observance of this holy day of rest and worship.

America was founded by religious colonists who had high regard for the Christian Sabbath. In several of the colonies no person could be admitted who did not worship the Savior of the world. From New England to Georgia, the strict observance of this sacred day was scrupulously enforced. All the members of the family were

compelled to attend Church unless they were very sick. Deacons would pass down the aisles during the service and tap the sleepy person on the head with a stick in case they were trying to sleep during the long, dry sermon. Almost every Christian community had its "blue laws" which compelled its citizens to respect the Sabbath day.

The philosophy of the twentieth century is very different to that of a few centuries ago. It is now commonly believed that religion is alright in its place so long as it does not interfere with one's personal pleasure. In fact creeds are being reconstructed on that basis.

In the light of the present universal tendency to use the Sabbath day as a day of pleasure, let us consider how scrupulously the laws of the Sabbath were enforced upon ancient Israel. The Law of Moses definitely established the fact that this holy day must be respected. Lengthy codes were later drawn up designating what might be done on the day of worship. Many pages were devoted to an explanation of what kinds of knots might be untied on that day. In conclusion, to prevent misunderstanding, it was declared that only those knots which could be untied with one hand might be unloosed. Therefore if any animal were left tied until sunset preceding the Sabbath it must remain there all during that day unless the knot could be untied with one hand. The string hold-

ing the sandal in place could be tied on the day of rest.

To kindle or extinguish a fire was a serious desecration of the day. Sickness was not allowed to violate the Rabbinical rules. It was forbidden to give medicine or set a broken bone on the seventh day. The law recorded in Exodus 35:2-4 was enforced to the letter: "Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death." In Numbers 15:32-36 is the account of a man being stoned to death for gathering sticks on the Sabbath with which to kindle a fire.

The Talmud prescribed what constituted labor on this holy day, and made provision for the sin offering which would atone for the offense. Almost every act or separate motion involved a different law and therefore a gradation of sin offerings was required.

One Talmudic passage reads, "In case a woman rolls wheat to remove the husks, it is considered as sifting: if she rubs the heads of wheat, it is regarded as threshing; if she cleans off the side adherences, it is grinding; if she throws them up in her hand, it is winnowing."

Another passage from the early writings of the Talmud reads, "If a person were to pull out a feather from the wing of a bird, cut off the top, and then pluck off the fluff below, it would involve three labors and three sin offerings."

Later a method was developed by which many of these formalities could be evaded. Provision was made for them to place the proverbial ox in the mire. Edersheim relates an incident which illustrates how ridiculous they became in their efforts to evade these strict laws. He says, "If a man wished to move a sheaf on his field, which of course involved labor, he had only to lay upon it a spoon which was in common use, when in order to remove the spoon, he might also remove the sheaf on which it lay."

If a person were buried under ruins on the Sabbath, he might be taken out if he could be heard calling for aid; otherwise no debris should be removed until the seventh day was passed. In the time of Nehemiah, if not sooner, the town gates were closed at sunset and kept closed until the Sabbath was ended. No person was permitted to walk more than 1000 yards from the walls of the city.

Josephus states that for a time the Israelites would not even defend themselves on the Sabbath day. Later they were permitted to repel an attack, but not attack an enemy on that day. Likewise they were prohibited making treaties of peace or arranging for war. He adds that the day of rest was ushered in and ended by the sound of the trumpet.

In addition to these strict laws was the Sabbatical or seventh year, which was to be kept holy. No strenuous labor was to be performed during the year. The land was to rest during the entire year, thus increasing its fertility.

After seven times seven years had passed, the fiftieth was to be celebrated as a year of jubilee, during which the people should live on the accumulated increase of previous years of plenty. During this year slaves were absolved from their masters, and all debts were forgiven. (Lev. 25.) This law was of such importance to the Jewish race that when it was desecrated they were carried into Babylon as a punishment. In I Maccabees 6:49 the statement is made that the Jewish Sabbath, including the Sabbatical year, was kept after their return from captivity.

In this age of religious freedom when Sunday is a quiet day at the Churches and a busy day at the resorts, we may profitably read again a verse from one of the Savior's last sermons: "But as the days of Noe were, so shall also the coming of the Son of man be.

"For as in the days that were before the flood they were eating and drink-

ing, marrying and giving in marriage, until the day that Noe entered into the ark,

And knew not until the flood came, and took them all away; so also shall the coming of the Son of man be." —Matt. 24:37-39.

Editor's Note:

The Lord in this day, has emphasized the sanctity of the Sabbath. In a revelation given to the Prophet, Joseph Smith, August 7, 1831, the following divine instructions were given:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotion unto the Most High;

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

"But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full." (Doc. & Cov. 59:9-13).

Gardens

By Linnie Fisher Robinson

Mother tells me many stories
About flowers and green things too;
My mother likes to call them thoughts,
And the weeds the thoughts untrue.

I've a garden in my window,
Many things I've helped to grow,
When the winds are loudly calling
Over fields of frozen snow.

In my jardinieres of beauty,
Tin cans dressed in gold and blue,
Ferns are growing by a squash vine
And they like each other too.

Mother says the fern is pretty,
And the squash will make the food;
And she hopes I can remember
Each is equally for good.

There are beans with great long fingers,
Right beside geran'ums red;
Mother says the beans don't envy,
They just try to give instead.

And she says the green things' mission
Is to grow that man be fed;
Strengthened in his soul by beauty,
Nourished is his heart by bread.

Mother says I'm filled with beauty,
If I care to make it grow—
I can have another garden
In my heart where'er I go.

EDITORIAL



THE INSTRUCTOR

Formerly the *Juvenile Instructor*

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR
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No. 2.

Be Honest With the Lord

Tithing is a law of God and the payment of tithes brings peace and joy to the Latter-day Saint who does it. There is a satisfaction that comes into the heart of the man who is absolutely honest with the Lord in contributing of his means to the building up of the Church of Christ, and into the heart of every true, full tithe-payer. Each and every blessing that you and I enjoy comes from God. We are under obligations to him for the very breath of life, and he gives us everything that we have. He asks us to show our appreciation and acknowledge to him his goodness, by returning to the Church for its benefit and for the spreading of the gospel at home and abroad, one-tenth of that which we receive, all of which comes from him.

It is beyond my comprehension how any man who is absolutely honest in his dealings with his fel-

low men and would not think of such a thing as compromising his store bill if he were able to pay, would compromise his obligations to God. I can speak upon the payment of tithing because from my childhood every dollar that has come into my hands has been tithed, and I have endeavored in addition to be as liberal as any of my associates have been in contributing for the various public enterprises that have been required of us—the erection of ward houses, school houses, etc., etc.

I appeal to the Latter-day Saints to be honest with the Lord and I promise them that peace, prosperity and financial success will attend those who are honest with our Heavenly Father, because they are fulfilling the law and an obligation, and he will bless them for doing so. And being strictly honest with the Lord is the most splendid way to teach your children faith in the Gos-

pel of Jesus Christ. The most tender portion of the human anatomy of the male variety of the species, it has been said, is the pocket, and there is something to it. When we set our hearts upon the things of this world and fail to be strictly honest with the Lord we do not grow in the light and power and strength of the gospel as we otherwise would do.

—President Heber J. Grant
October Conference, 1929

Flies In The Ointments

We all love a hero. The brave and honorable exploits and deeds of men have always called forth human admiration. Just before the war it seemed as if heroes and heroines had all passed on, but the great conflict surely banished such a thought. The present day, indeed, has seen adventure, heroics, inventions, deeds of valor unsurpassed in the world's history.

But many of the recent deeds of heroism have been tintured with acts distressing to some whose ideals are different from those of the world. For instance: What greater event, with the exception of Lindbergh's marvelous exploit, could be named, than the first flight of the Graf Zeppelin across the Atlantic; yet, before the great ship was twelve hours out the passengers had consumed all the liquor on board and it is said there was a very liberal supply. Lady Hammond was the one passenger entitled to credit for her bravery and spirit. The conduct of Captain Eckener and his worthy son and crew called forth

the greatest acclaim, but the disgraceful antics of the passengers somewhat dimmed the glory of that great epoch-making voyage. The world should be thankful that the second voyage was made under different conditions.

Again: The world was thrilled with the heroic actions of Captain Fried and the crew of the "America" in rescuing the passengers of the "Florida". Yet Captain Fried, as soon as he got ashore, sold himself to the tobacco trust to exploit his adventure through the medium of nicotine.

Recently the newspapers were loud in praise of Robert Maynard Hutchins, because, at the early age of thirty he had been named president of one of the Nation's greatest educational institutions—the University of Chicago. This young man was called to direct the preparatory years of thousands of young men and women, and while on the reception platform, the first question shouted at him was "What brand of cigaret is that you're smoking?" He answered back "They are only 15c a pack boys and girls", though he did have the grace to add: "But I'm not giving a testimonial."

And so we might go on multiplying such instances. Our heroes and heroines, actors and movie stars are heard on the air bartering their influence in the interest of the tobacco trust.

It all goes to show that present day social standards and fundamentals are not ideal; that the world does not understand the great plan—that this life is a schoolmaster to teach righteousness and to bring us back to God.

There are flies in some of our precious ointments.

"Out of the earth shall they come by the hand of the Lord, and none can stay it; and it shall come in a day when it shall be said that miracles are done away; and it shall come even as if one should speak from the dead."—Mormon 8:26.



By J. M. Sjodahl

The Naval Parley

The outstanding event in the world of international politics is the naval congress which convened in London on January 21. There representatives of Great Britain, the United States, France, Italy and Japan will resume the discussion of the subject of reduction of navies, or at least the limitation of warship construction—a discussion ignominiously interrupted two years ago at Geneva, where three of the five powers mentioned were trying, on the invitation of President Coolidge, to reach an agreement.

Will this congress be more successful than its predecessor at Geneva?

It would be idle to make any predictions at this time concerning the results of the discussions in London, but it may help us to realize some of the difficulties that exist, if we remember the different points of view that must be reconciled before a substantial agreement can be reached.

Ever since the world war and the organization of the League of Nations, France has maintained the view that there can be no substantial reduction of armaments, until "security" is furnished against hostile attacks. Such security must, in the French view, have military force behind it. When, therefore, France, after the war, failed to obtain a guaranty of the American and British governments against foreign attacks, she proceeded to make alliances with the Balkan powers and Poland, in order to obtain security. The United States, on the other hand, has maintained the view that a nation's "good faith and credit" is all the security that is needed. We point to the success of our own Union of States as a proof of our contention. But France

has never been impressed by that argument.

But notwithstanding this radical divergence of views, the prospects for some progress toward the desirable goal are favorable. All that is hoped for may not be achieved. But something will be gained. Something must be done.

THE STAGGERING COST OF WAR

In the first place, war has become too expensive a mode of international controversy. It ruins both sides. Take the expenses of our country for war, as an illustration. We have always been victorious, but our victories now cost us ruinous sums. President Hoover's budget message to congress reveals the fact that nearly three-fourths of the entire cost of the government for 1930-31 are war expenses—something like \$2,773,213,283, out of \$3,830,445,231. That is to say, of every dollar paid in taxes for the upkeep of the Federal government, 72 cents is needed to pay for our victories of the past and the prospective victories of the future. And the conditions are similar in Great Britain, France, and all over the world, on a more limited scale. That is one reason why something must be done to get rid of war and armaments.

In the second place, the sound opinion of the world is beginning to realize that "preparedness for war," even when labeled "preparedness for defense," and warranted by expert authority, is not the real remedy against war. The impressive lesson of 1914 is that preparedness for war is the provoker of war. Never before was continental Europe more prepared for war than then. Never before did "preparedness" result in greater disaster to

the civilization of the world. Lloyd George recently said, in a speech in the House of Commons that there are now ten million trained soldiers in the world, more than there were in 1914 and 75 times as much war material at the disposition of the governments. "If," he said, "disarmament is not brought about, war is inevitable." He went on to say that peace is not secured by 30 million armed men. Peace cannot proceed on a road strewn with cannon. The instruments of hatred must be turned into implements of peace and progress.

The delegates to the London congress know that this is the truth. They know that their countries are groaning under the military burdens. They know the dangers of explosion that are inherent in militarism. They know that the nations must make preparations for peace, if they want peace. And for that reason the London congress will not be in vain.

President Hoover said in a speech on Armistice Day: "We will reduce our naval strength in proportion to any other. Having said that, it only remains for others to say how low they will go. It cannot be too low for us."

OTHER AGENCIES FOR PEACE

Dr. Robert A. Millikan, the noted physicist, speaking before the Southern California Science and Mathematics Association, called attention to the fact that the advance of the sciences is a potent factor in the struggle for peace. He said, in part: "War was the chief business of all glorious civilizations of the past, when there were no scientists, but with every advance of science it becomes less so. Each new advance in science is followed by important advances in the peaceful arts, which reduce the relative importance of the successors to the arrow makers. Every new scientific advance finds ten times as many new peaceful constructive uses as destructive. War is being abolished at the present time by the

relentless advance of science, its most powerful enemy."

That is another reason why disarmament congresses must succeed, even if slowly.

AN AGE OF SCIENCES

This is, above all, an age of scientific progress. Our learned men now hope to have found an explanation of the very nature of matter. Only a few days ago it was announced from the University of Chicago that it is now established that physical world can be reduced to three kinds of particles, protons, electrons and photons, and that each of these particles has the characteristics of "waves" as well as "particles." This apparent contradiction is explained in a statement possibly too elaborate for this paper. But the point is, scientists believe they have actually obtained a conception of the very particles of which matter is composed.

And not only that, modern scientists also claim that they have advanced so far, that they will be able, in a near future, to produce life. In an address before the New York Electrical Society, Dr. Paul R. Heyl made this forecast:

"It is only a short time now until protoplasm will be produced by synthesis—that is, life itself. Some day we will understand the processes that make life, as we now understand the burning of coal."

This is a rather startling announcement.

However, it seems that scientists are not all agreed on their observations and deductions. Quite recently a Christian Science lecturer, in an address in Salt Lake City, quoted from an article that appeared four years ago in a London publication. It was a review of a book entitled, "The New Outlook of Science," written by Prof. Eddington, of the University of Oxford, England. The author said, as quoted:

"Of the intrinsic nature of matter, for instance, science knows nothing

and never can know anything. * * * For all we know matter may itself be mental. * * * The old view, therefore, that atoms or electrons are the ultimate reality, and that by interacting on one another in accordance with the laws of nature, they produce our minds, with all their hopes and aspirations, has no longer any scientific basis. * * * Another bugbear that many artists and religious people have found so depressing, the 'iron laws' of nature, also acquire an entirely new status as the result of recent scientific work. It can be shown that these laws are the results of the mind's own actions. * * * The laws of nature are not something imposed on an independently existing universe from without. Indeed, not only the laws of nature, but space and time and the material universe itself, are constructions of the human mind. To an altogether unsuspected extent the universe we live in is the creation of our own minds. The nature of it is forever outside scientific investigation. If we are to know anything of that nature it must be through something like religious experience."

I need hardly say that no Latter-day Saint can agree wholly with this view of the origin of the universe. We do not believe that matter is nothing but our own ideas. On the contrary, we believe that even "spirit" is matter, though more refined than that which we perceive by our outward senses. But when Prof. Eddington maintains that we, in our present stage of advancement, know nothing, and can know nothing, of the intrinsic nature of matter, he seems to confirm what

Paul teaches on that subject, when he says:

"Charity never faileth, but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. * * * For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (I Cor. 13:8-12.)

I think the Apostle is right concerning all our knowledge, all our scientific discoveries. They are "in part." They fall short of perfection. Still, if the Lord in His wisdom sees fit to reveal to us, while we are still in mortality, either by scientific research, or other sources of revelation, how matter is composed, or how life is originated, we can only receive such information with grateful hearts. For, undoubtedly, we shall need that knowledge in a future existence, for the attainment of exaltation. Let us remember: "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come."

Latter-day Saints have no quarrel with the sciences or scientists. They accept gladly truth wherever it comes from. But they are, or should be, very careful not to accept forecasts and opinions as established facts.

"Jesus came and stood in the midst of them. * * * And they said unto Him, Lord, we will that Thou wouldest tell us the name whereby we will call this Church * * *. And the Lord said unto them * * * Take upon you the name of Christ; * * * Whatsoever ye shall do, ye shall do it in my name, therefore ye shall call the Church in My name."—3 Nephi 27:2-7; D. and C. 21:11; 109:79.

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Prelude

Lento.

WILLY RESKE.

SACRAMENT GEM FOR APRIL

While of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

Postlude

CONCERT RECITATION FOR APRIL

(John Chapter 3, Verse 5)

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

SOME OUTSTANDING TWO-AND-A-HALF MINUTE TALKS

Why I believe that a man must be called of God, by Prophecy, and by the laying on of hands by those who are in authority, to preach the gospel and to administer in the ordinances thereof.

Let us suppose, for a minute, that I were to go to some isolated town and there represent myself as a judge and that while there I was called upon to perform a marriage ceremony. This I did exactly as it would have been done by any person authorized to officiate in such ordinances. However, I had no authority to do this except the fact that I know exactly how it should be done. When my lack of authority is discovered will the ordinance that I had officiated in be considered valid before the law? You will undoubtedly say it would not. But why not? Because I had not the proper authority. We will find it thus—Authority is necessary no matter what you do in this world.

How much more, then, it should be necessary in affairs that pertain to God. We have in the Bible many examples of acting with, and of acting without authority; and we can see that the persons acting strictly under authority were always blessed, while the performers of the latter were nearly always punished: Saul lost his throne because he attempted to discharge the duties of the Lord's Prophet, and Uzziah, the King of Judah became a leper for attempting to officiate in the temple without priestly ordination. We may also see by the Bible that even Satan recognizes the authority of God and his servants. For instance, in the fifth chapter of Mark the demons proclaimed Christ as "Jesus, thou Son of the most high God". Again in the Acts of the Apostles we have a similar story: The seven sons of Sceva had seen Paul perform miracles, so they thought they could also. They attempted to minister into a demoniac saying. "We adjure you by

Jesus, whom Paul preacheth". The immediate answer of the demons was, "Jesus I know, and Paul I know, but who are you?" It is said that they then fell upon the seven sons and drove them out naked and wounded.

As authority was necessary in those days so it also is in these latter days. We should read the 132nd section of the Doctrine and Covenants. Here Christ tells us that He will accept no offering nor recognize any act performed unless it be in His name or we might say—through His ordination. In fact, He says (verse 14) "For whatsoever things remain are by me, and whatsoever things are not by me shall be shaken and destroyed."

We, as Latter-day Saints, are fortunate in having this authority and we should make use of it by helping others to know and understand God's works here upon the earth as we would like to and which this authority is helping us to understand.

Willis Porter, Springville Third Ward, Springville, Utah.

Why I believe in maintaining an attitude of Reverence while in Sacred places.

Reverence is defined as a feeling of deep respect mingled with affection and deference to honor or adore.

Everything that God has created should have reverence—there is nothing beneath respect but that which is dishonorable.

Reverence manifested by the proper conduct is given by right thinking people to certain places, things and events made sacred by the association of the heart. Thus we hold in reverence the houses in which we live, the church in which we hold sweet communion with our Father in heaven, and the House of the Lord or the Temple erected to His holy name.

It is made clear unto us that it is God's will that we have reverence for the buildings erected to His holy

name. We have recorded in John 2: 14-15 verses, where those in the temple were selling oxen, sheep, and doves. Christ made a scourge of small cords and drove them all out, also the sheep and oxen, emptied out the changers' money and threw over the tables. He rebuked them severely for making his father's house a house of merchandise.

It is important while we meet together in worship to show reverence during the time of the blessing and passing of the Sacrament. Our thoughts should be those of our Redeemer; what He did for us—of the way He was crucified on Calvary that we might be saved.

To reverence one who has to contribute so much to human welfare is to call forth our bigger and better selves, to unfold our divine heritage and enrich our lives.

In sacred places deepest adoration, reverence, and love should be given unto God for His tenderness and mercy, that He provided a salvation of man, for His great fatherhood and knowledge that we are His children—and for His love that He offers solace in sorrow and support to the smallest daily burden.

We can best show reverence by prayer, thanksgiving, by obeying God's laws, by holding His name in reverence, keeping His commandments and teaching others to know God.

Ruby Sanderson,
Fairview, Utah.

"Why I believe in making decisions upon principle rather than upon mere suggestions of a group."

First: If I am asked to decide upon a question or to give my opinion on any subject, the first thing I should do would be to consider well the principal points of the question, and in order to obtain these points I must read and inquire and investigate.

Second: I must be convinced that

my answer to the question advanced or advocated is true. Not always the principles advocated by the groups are correct. Such was the case of the Savior's Message to the world in this day, and His Gospel. Both were principles of the truth, yet the larger groups of people rejected them.

In this dispensation in which we are living the Prophet Joseph was not willing to make his decision as to which of all the churches was true from the mere suggestions of the different groups of religious worshipers. But the general principle of faith in the promises of the Lord caused him to prove the principle of Faith in God and His promises and the principle of Prayer to be correct and true. Through the Prophet's action upon the suggestions of the different religious denominations he was blessed with the privilege of beholding the Lord and His Son Jesus Christ and of later being visited by different Heavenly Messengers, and through his study of principles of the Gospel and his determination to live them he became an instrument in bringing about the restoration of the same Gospel the Savior Himself established thousands of years before, with the principles and ordinances and blessings which the great groups of humanity rejected.

This proves to me that we should study the principle of the Gospel and through Faith and Prayer gain testimony of its truthfulness for ourselves. Then the suggestions of others can be taken for what they are worth. (Age 12) Stella Draper.

Wellington, Utah.

"Why I Believe That When I Am Given a Position I Should Discharge it With Thoroughness"

(Two and a Half Minute Talk by Eleda Wilde, Iona Ward, Idaho Falls Stake)

I have been taking a course in teacher training work along with other members of our ward. We were taught there some essentials to know in taking the responsibility of handling a class. This has been a very interesting class and

there are many things within it that all of us should know. When one has completed this short study, he should have a fair knowledge of how to take care of a class.

For this reason, I have been chosen to act in a department in the Primary Association. I hope I can do the work there that is required of me.

In many phases of our Church work (especially the Bee-Hive work with which I am more familiar) we are taught to respond willingly or to give willing service. If ye are able to do what is asked of us, we should consider it as an opportunity instead of a burden.

When we are asked to take a position in our Church, we should first feel that we are able. This condition is of vital importance because the Church is greatly in need of people who are able to convince people of our belief. The children of our Church, and the grown people also have so many things to draw their attention to (that are outside of the Church) that we need someone who is willing to give the time and service in trying to make the truth look brighter.

The things that surround us act as sort of a magnet, exercising its magnetic power to attract the attention of our people. The people who are really capable are the ones who can see these conditions and better them.

If we are called to a position of responsibility, we should feel that it is our calling and mission and should treat it to the best of our ability—not only in the Sunday School, but any place in which it is our opportunity to be acting.

We are living in a very swift age and we must guard against the things which have a tendency to draw us away from doing what we know to be right. Satan is a clever deceiver and it is hard to guard against all things that are presented to us which seem so alluring and harmless. Therefore we should be physically fit, mentally awake, alert, and morally straight to ever hope to accomplish anything.

If we measure up to what we think is the best of our ability—then we need not worry about our ability to discharge our position with thoroughness.

FAITH

Faith is the substance of things hoped for; the evidence of things not seen. When Peter walked upon the water, his faith wavered for an instant and he began to sink. Jesus rebuked him, saying, "Oh ye of little faith!" Then faith conquered his fears and Peter reached Jesus in safety. It was through faith that the children

of Israel were led through the waters of the Red Sea, while the wicked Pharaoh and his people were drowned.

It was because Abraham had faith that he was willing to offer up his only son Isaac. It was through faith that Daniel in the Lion's den was unharmed. And it was by faith that Noah built the ark and put his family and two of every animal and bird in it. It was by faith that Enoch did not die but was carried into heaven.

The words can be applied to us as well as the apostles to whom Jesus was speaking when he said, "If ye have faith as a grain of mustard seed ye shall say unto this mountain, 'remove hence to yonder place', and it shall remove and nothing shall be impossible unto you." (aged 13.) Verla Humphrey

Redondo Ward, Hollywood Stake, California.

SUNDAY SCHOOL HONORS PUPILS

By Maurice A. Jones

Sunday school members of the Provo Second Ward are firm believers in the motto "That thing which you persist in doing becomes easy, not that the nature of the thing has changed, but your ability to do has increased."

For fourteen years the officers of the Sunday school have persisted with the boys and girls in attending Sabbath school each week. It is no longer a difficult task but an easy matter. The superintendency, in 1915, awarded a small token to each pupil who had an unbroken attendance. This policy has been handed down with the numbers steadily increasing until it reached a point where 55 pupils attended without a miss. During 1929, 49 pupils were present each Sunday.

The Utah stake Sunday school board were present in a body at the Second Ward to participate in the presentation. Some of the outstanding records are. Donald Peay, son of Mrs. Nettie Peay Cluff, who has missed but once in nine years. Bertha Olsen, daughter of Mr. and Mrs. Ole E. Olsen, has also missed but once in nine years. Mary Mirth Dahlquist has an unbroken attendance of seven years. She is the daughter of Mr. and Mrs. C. Asael Dahlquist, Jr. Park Andreason, son of Mr. and Mrs. Chris Andreason has attended six years without a miss, and Grace Groneman has a record of six years, her sister Gladys, five years without a miss. They are the daughters of Mr. and Mrs. George Groneman.

Those who have attended five years in succession without an absence are: Or-

ville Gale, Gladys Groneman, Fawn Jones, Wesley Knudsen, Pina Maxfield and Wanda Maxfield. Those attending four years without a miss are: Preston Liddiard; three years, Fay Jones; two years, Dea Frazier, Nerd Hansen, Glen Knudsen, Paul Phillips, and Edna Rorebeck.

The following is list of the pupils that were present each Sunday during 1929 besides the ones already mentioned: Jean Andreason, Romie Andreason, Sylvia Bourne, Ardella Conklin, Rosalind Dahlquist, Leon Frazier, Erma Haws, Lucille Harris, Eugene Harris, Elaine Hardy, Lawana Johnson, Donna Knudsen, Ronald Knudsen, Myrtle Knight, Della Leatham, Gladys Myers, Ethlyn Myers, Edna Myers, Rulon Myers, June Millet, Vyla Millet, Emma Lou Millet, Irwin Nelson, Lawrence Peay, Afton Robbins, Renie Robbins, Marylin Simons, Venice Wignal, Margaret Wilson and Lois Young.

The Indifferent Pupil

The following question has been received: "How can you create interest in an indifferent pupil who comes from an indifferent home?"

This same question was asked of Marion Lawrence, a great International Sunday School executive, some years ago, and the following was his answer. It still holds good:

"This is an opportunity for the personal touch of a teacher. The quickest, best and surest way is for the teacher to become personally acquainted with the pupil, by visitation or otherwise, and become interested in what the scholar is interested in. I know of no better way than this. Personality is a great asset in teaching a Sunday-school class."

TOPICS FOR 2½ MINUTE TALKS FOR APRIL 1930.

If two and one-half minute speakers are selected from the New Testament or Missionary Departments during the month of April, subjects may be selected from the following, which are taken from the lessons of these departments for April:

1. Why We Admire Men Who Stand For a Great Cause Even in the Face of Danger and Death.
2. What Is the First Essential of Prayer? (Fine phrases? Regularity? Sincerity?)
3. The Relation of Humility to Growth.
4. Why Courage is Essential in the Character of the Successful Missionary.
5. Why Sincerity and Honesty are Essential in the Character of the Successful Missionary.

6. What the Lord Has Done to Insure Sincerity on the Part of His Missionaries? (Would they be as sincere, if they were paid? If the Cause were popular?)

If speakers are appointed from the Old Testament Department, selection may be made from the following subjects:

1. How Abraham Showed That he Was Unselfish. (He paid tithing.)
2. How Abraham Showed That he Was Loyal to the Lord. (Instances of his obedience—Willingness to sacrifice Isaac, etc.)
1. How We May Be Loyal to the Lord.
4. Why Jacob Merited the Blessing His Father Gave Him. (See Gen. 27 and S. S. Lesson 13.)
5. Why Isaac Did Not Change Jacob's Blessing. (God had given the blessing. Isaac was powerless to change it, because he was simply the Lord's mouthpiece.)
6. Why One Who Seeks Blessings Must Be Willing to Assume Duties. (Much is expected of him to whom much is given.)

If speakers are appointed from the Book of Mormon department, selection may be made from the following subjects:

1. Of Three Possible Explanations (for the Testimony of the Three Witnesses)—Self-Deception, Selfishness (Desire for Fame, Power or Wealth) and Honesty or Unselfishness (that they told the Truth), Why Does the Latter Offer the Only Rational Explanation.
2. How to Read the Book of Mormon to Gain a Testimony of Its Divinity. (Open-minded, looking for its simplicity, clearness of expression of doctrines—baptism, etc., noting its agreement with facts of history; sincere and prayerful desire to know of its divinity.)
3. Why the Lord Chose an Uneducated Boy Instead of a Learned Scholar to Found His Work in the Latter-Days. Humility—Teachableness—Willingness. The Lord's work stands on its own merits and does not need to borrow from sources of human strength.)

WORDS OF CHEER

"I enjoy beyond words the contents of The Instructor and know that the Sunday School officer who attempts to get along without The Instructor is unprepared to meet his class. It is a blessing to the Sunday School cause."

Frank Barber, Supt.

Hurricane Ward, Utah.

SECRETARIES

A. Hamer Reiser, General Secretary

Minute Books

Inquiries have been made as to the availability of a new minute book which conforms to the changed order of business.

No such minute book is available nor will one be until a uniform order of business has been established.

It will be necessary to continue to use the old books and to make interlineations. Stickers to paste over the names of the old departments in the statistical section of the book are available. Write for "Minute-Book Stickers" when you need them, to The General Secretary, Room 202, Church Office Bldg., Salt Lake City, Utah.

Enlistment Records

Every Sunday School which has not enrolled every member eligible for enrollment needs adequate enlistment records.

A system of Sunday School records is not complete until it contains the name of every person living in the ward. The names of children from birth to four years of age belong on the Cradle Roll. The names of persons excused by the bishop from enrollment, because of long illness, or Church or home duties which make attendance at Sunday School for a long period of time impossible, belong on the excused roll. The names of all other persons not enrolled in the Sunday School belong on the enlistment roll.

The names of persons enrolled belong, of course, upon the proper class rolls.

In this system of rolls there is a place for every person in the ward from birth to death.

Names should be transferred to the class rolls from the Cradle Roll when the child upon arriving at the age of four becomes enrolled in the Kindergarten class. If he does not enroll in that class, his name should be transferred from the Cradle Roll to the Enlistment Roll.

Names should be transferred to the class rolls from the enlistment roll when the person becomes enrolled in a Sunday School class. If he asks to be enrolled and is willing to accept the responsibilities of membership, he should be enrolled at once. If he is a member of record, or a member of a family the parents of which are members of record of the ward, (members of record—those whose recommends are in the ward) the person should be enrolled upon his first attendance at Sunday School. Residents of the ward, not

members of record, may be enrolled upon their first attendance, if they express that desire and are willing to accept the responsibilities of membership. Otherwise, their enrollment should await the approval of the superintendency, who will observe their attendance for a manifestation of intention to be regular in attendance.

Names should be transferred from the class rolls to the enlistment roll only at the end of the year and before the rolls for the new year are made up. At this time the names of persons who still live in the ward, but who have not attended Sunday School during the last six months, should be transferred.

Names may be dropped from any roll—cradle, excused, enlistment or class—when the person has died or moved from the ward.

When the rolls of the Sunday School are compiled and kept in harmony with these instructions, they are well kept. Anything short of this standard ought to be promptly improved. Every secretary should be too proud to let his work fall below this standard.

Publish The Results of Your Work

All the gathering, classifying and recording of statistics which the secretary does is lost and the time and effort devoted thereto is virtually thrown away unless it is published in impressive form to the managers of the Sunday School, the superintendency.

When this work of publishing results is undertaken care should be taken to select a form which will lend itself well to the making of a clear and vivid impression. Statistical reports embodying many figures can be complete and full, but are generally not easy to grasp. Graphic charts, when they do not include too much, but present one or two features in comparison or contrast, are more effective. Other methods of helping the superintendency to visualize conditions can be found. These should be used freely.

The stake and general board ask for the published results of your work in the form of statistical reports monthly and annually. If you fail to make these reports, you nullify the preliminary work you have done. If you are late making these reports, you reduce greatly their value.

To cause your work to do the greatest good, publish it by making reports to your superintendency, stake and general boards, vividly, completely and promptly.

CHORISTERS AND ORGANISTS

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen

LESSONS FOR APRIL

"Arbor Morning, Bright and Fair,"
Deseret Sunday School Songs, 129.

This material is to be used as a basis for discussion and drill in March Union Meeting and song practice during April in the Sunday Schools.

Arbor Day: A day appointed for the planting of trees. The custom of setting apart a certain day in the year for the encouragement of tree planting originated in Nebraska, whose State Board of Agriculture, in 1874, recommended the second Wednesday of April in each year as a day dedicated to the work. It is an established custom in most of the states.

It is a fitting custom to celebrate this very important day in song, when we consider that God, through His wisdom and power said: "Let the earth bring forth grass, the herb yielding seed, and fruit tree yielding fruit after its kind, whose seed is in itself upon the earth; and it was so." This God did to beautify the earth and for the benefit of His children here upon the earth.

"O give thanks unto the Lord; call upon His name; make known His deed among the people."

"Sing unto Him, sing psalms unto Him; talk ye of all His wondrous works."

"Arbor Morning" is written in two quarter measures, chorister beating time down, up, to every measure.

The rhythmic figures, eighths and sixteenths in the first, fourth and fifth measures of the verse and dotted sixteenths followed by thirty seconds in second and sixth measures of the refrain, dotted eighths followed by two thirty-seconds in the fourth measure of chorus should receive special drill to insure these rhythmic figures being sung smoothly and accurately. This can be accomplished by practicing them rather slowly at first, then when learned, it will be very easy to increase the

speed until the desired tempo has been attained.

The melodic progressions are quite natural, with but two exceptions, found in the lower part. From the second to the third measure of the verse we have G down to D sharp which leads into the relative minor for one measure, thus producing a rather interesting change; the C sharp in the seventh measure is simply a passing tone which intensifies and strengthens the last or dominant tone in the verse.

The chorus is repeated, having first and second endings. These are for all three verses. The repetition is given for the purpose of strengthening the first or reinforcing it, consequently we should sing the second chorus with more fervor and strength of tone.

The important points to be remembered when learning a new song are: be accurate in rhythm, accent, pitch, tempo; understand the full meaning of the text; enunciate clearly and, last but not least, improve the tone quality of the group.

Better tone quality should always be the objective. If all persons are singing the part best suited to their natural voices, better tone quality will be the result.

Organists: Keep in mind the following general characteristics of organ stops and then figure out a suitable registration for this hymn:

1. 8 ft. stops should form the basis of registration.

2. 4 ft. stops add brightness.

3. 16 ft. stops sound "thick" and make the tone color "dark."

4. 16 ft. stops used in the bass register only can give somewhat the effect of the deep pedal tones of the pipe organ.

5. 16 ft. stops used in the treble register in accompanying solos or small groups frequently spoil the tone color of the singers.

Do It Now

Don't be the kind of people
Who always, always say,
"I won't do this, I can't do that,"
Throughout the livelong day.

But be the kind that lift their heads,
And never cease to say,
"I'll always, always try to do,
The things that come my way."

—Esther Budde.

Los Angeles, Calif.

Don't be the other kind of folks
Who say, "Oh, let it rest,
I'll do it on another day,
When time is at its best."

Centennial Hymn

Met. 50. *Largamento.*Words and Music by
EVAN STEPHENS.

1. How fast the sea - sons pass! Sweet springtime with new grass, Then
 2. One hun - dred wondrous years, With all their hopes and fears, And
 3. All glo - ry to the Lord, Whose nev - er fail - ing word Di-

How swift the years roll round,
 Have passed away and gone, While
 Let mortals sing His praise; And

poco rit. a tem. mp

sum - mer heat and win - ter snow, How swift the years roll round,
 end - less changes to our view Have passed a - way and gone,
 rect - es and guides from first to last, Let mor - tals sing His praise;

chang - es vast a - bound,
 His great work goes on,
 an - gels tune their lays, cres. poco rit.

And chang-es vast a-bound, As mor - tals come and mor - tals go.
 While His great work goes on, Un - chang-ing, old, yet ev - er new.
 And an - gels tune their lays Now, as in all the a - ges past.

But God's great plan unseen, Not has - ty but se - rene,
 Well may we cel - e-brate, And deem our privi-lege great,
 a tem. mp As cen - tu - ries roll round, May we be ev - er found,

But God's great plans un - seen, Not has - ty but se - rene, De -
 Well may we cel - e-brate, And deem our privilege great, To
 As cen - tur - ies roll round, May we be ev - er found, A -

cres. poco rit.

a tem. f

vel - op they se - cure and slow, While mor - tals look a - mazed,
 live in this au - spi - cious day, When dis - pen - sa - tions past,
 mong the faith - ful and the true, Who through our Savior's grace,

poco rit.

At mon - u - ments new raised, To mark the e - ras as they go.
 All merge in - to the last, To be, and nev - er pass a - way,
 May live and see His face, And His great glo - ry ev - er view.

GOSPEL DOCTRINE

General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill Jr., Vice Chairman; George M. Cannon, Charles H. Hart

First Sunday, April 6, 1930

This date is left open in order to provide a special lesson for the one hundredth anniversary of the organization of the Church. The program will be announced in the March Instructor.

Second Sunday, April 13, 1930

Lesson 13. The Reign of Law in Nature

General Theme: The Gospel Applied to Daily Life.

Text: Sunday School Lesson, No. 13.

References: Doctrine and Covenants Sec. 130: 18-22; 88: 36-46.

Objectives: 1. To help the class to see the handwork of God in all the laws of nature.

2. To show the great results which come to man by understanding and conforming to these laws.

Organization:

Suggested Groupings:

I. In Section 88: 7-14 of the Doctrine and Covenants the idea of the life and light of God expressing itself in all nature is made very emphatic. Here the laws regulating the physical worlds, suns, moons and all things is an expression of this light proceeding forth from the presence of God.

a. The extent of law and its importance is expressed in verses 34, 35, and 36 of the same section.

"And again verily I say unto you, that which is governed by law is also perfected and sanctified by the same."

36. "All kingdoms have a law given."

37. "And there are many kingdoms; for there is no space in which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom."

38. "And unto every kingdom is given a law, and unto every law there are certain bounds also and conditions."

This entire section is a beautiful exposition of the reign in all kingdoms from the organization of the atom to the regularity and uniformity of the stars in their courses.

The class could be very successfully

started by reading some of the most striking passages from this section before taking up a discussion of man's relation to law.

II. Show how man is conquering and utilizing the elements of nature on the theory that law prevails throughout:

- a. In the laws which have made possible the marvelous accomplishments of the machine world.
- b. In man's understanding of the laws of gases. The entire automobile world of today is due to an understanding of one or two of these laws.
- c. In the laws which embrace the field of electricity. Try to picture the world without a knowledge of the laws of electricity.
- d. In the laws which govern our physical health.
- e. In the laws utilized in the field of building and construction.

It would perhaps be a splendid thing to ask various members of the class to report on the achievement in similar fields to those suggested above.

III. Show how our faith in justice and dependability rests upon the idea of law and uniformity.

IV. Have the members of class mention and discuss various attitudes produced in the individual by an acceptance of the idea of the reign of law in nature.

- a. What has this idea to do with the elimination of fear and uncertainty—primitive man's adjustment to the phenomena of nature as compared with that of modern man.

Suggestions:

The idea that there is a systematic order running through all nature is the one concept on which the entire scientific structure is built. Alfred North Whitehead, Professor of Philosophy in Harvard University says: "There can be no living science unless: "There is a widespread instinctive conviction of an Order of things and in particular of an Order of Nature."

It is this faith in Law in the permanency of things, in an order running through all nature that has led scientific research ever forward in its search for the Truth.

Third Sunday, April 20, 1930

Lesson 14: A Moral Order as Exact as the Physical Order

General Theme: The Gospel Applied to Daily Life.

Text: Sunday School Lesson No. 14.
References: Doctrine and Covenants, Section 130: 18-22.

Objective: To bring clearly before the class that man is subjected to a moral order in nature as well as a physical order; and that his rewards and punishments depend upon the adjustment he makes to the laws of that order.

Organization:

Suggestions for Presentation:

- I. Review briefly man's conquest of the physical world through his knowledge of law.
- II. Prepare the minds of the class for the lesson by a series of questions concerning the problem: Is the reign of law as definite in the field of Ethics and Morals as it is in the physical sciences?

Suggested Groupings:

- I. Discuss the meaning of Joseph Smith's statement. Doctrine and Covenants, Section 130: 20, 21.
"There is a law irrevocably decreed in heaven before the foundation of the world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."
- II. In the same connection discuss Section 88, verse 35.
- II. What is meant by the Law of Compensation? How does it correspond to Joseph Smith's statement in Section 130, verse 20?

Emerson says: "This Law of Compensation will not be balked of its ends in the smallest iota. It is vain to build or plot or combine against it. Things refuse to be mismanaged long. If the government is cruel the governor's life is not safe. If you tax too high, the revenue will yield nothing."

"Has a man gained anything who has received a hundred favors and rendered none? The borrower runs in his own debt. A wise man will extend this lesson to all parts of life, and know that it is the part of prudence to face every claimant, and pay every just demand on your time, your talents and your heart."

"Always pay, for first or last you must pay your entire debt. Persons and events may stand for a time between you and justice, but it is

only a postponement. You must pay at last your own debt."

- III. Cite many examples of the truth of this law: "Greed weakens itself by the envy and hate it engenders. Envy and jealousy are rewarded by discontent and bitterness. The dissipator pays in wasted energy and a weakened mind. The dishonest pays by the loss of the confidence of friends. The selfish pays by the elimination of those who would be his friends. On the other hand, kindness stimulates kindness on the part of others. Sincerity inspires confidence: Love begets more love. To live in accordance with law is rewarded by a feeling of security."

- IV. Recall the definition of Morality as given in a previous lesson. "Morality is the established harmonic relation which man as an individual intelligence sustains to the constructive principle of nature."

This means according to one author that, (a) "There is a constructive principle in nature." (b) Man as an individual intelligence is related to that principle. (c) If the relation is established in harmony with the principle, his life stands for morality. It is absolutely grounded in morality. To conform to the constructive principles in one's nature is to eliminate fear and discord and establish life in harmony, confidence mental ideas, beliefs, and principles in and peace.

Suggestions:

"That there is an established order in nature seems quite commonplace to the average thinker of today, but it has not always been so. Even today, to many, the Order in Nature applies only to the physical world. The concept of a Moral Order, however, forces itself irresistably upon those who think through the problem of life along scientific lines.

It is in the realm of ethics, morals and character that the scientist of this century should make his greatest contribution. Until the teachers of our children realize that there is a Moral Order in nature as well as a physical order, the business of character building will remain in the realm of uncertainty."

Fourth Sunday, April 27, 1930.

Lesson 15. What it Means to be a Searcher for Truth

General Theme: Gospel Applied to Daily Life.

Text: Sunday School Lessons, No. 15.

References: Doctrine and Covenants 93: 24; 1st John 8:32.

Suggested Groupings:

I. Definitions of Truth.

"Truth is knowledge of things as they are, and as they were and as they are to come."—Joseph Smith.

"Truth—The established relation which the facts of nature sustain to each other and to the individual intelligence or soul of man."

"In our search for knowledge we are seeking to identify the facts of nature as they exist."

"In our search for Truth we are seeking to know the established relation which these identified facts of nature sustain to each other and to individual Human intelligence." — Richardson.

These definitions cover the truth in all nature—physical, spiritual, moral and intellectual.

II. The Importance of Searching for Truth.

a. "Ye shall know the truth and the truth shall make you free."—Jesus in John 8:32.

They answered him, "we be Abraham's seed and were never in bondage to any man. How sayest Thou Ye shall be made free?" "Jesus answered them, verily, I say unto you whosoever committeth sin is the servant of sin." John 8:34, 35.

b. All development whether physical, spiritual, moral, aesthetic or intellectual rests upon a knowledge of the laws underlying that development.

"It is impossible for a man to be saved in ignorance." Doctrine and Covenants 131:6.

III. Important Considerations in the Search for Truth.

a. Knowledge is a permanent possession, once it is acquired. "And

if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." Doctrine and Covenants 130: 19.

- b. Faith in the Power of Truth to free one from the bondage of ignorance, slavery and sin is a necessary characteristic to the good student.
- c. Humility or an open mind. One philosopher has said: "Between the dogmatism of science and the dogmatism of religion truth runs a hard gauntlet." The humble searcher for truth is always ready and anxious to examine and re-examine his most fundamental ideas, beliefs, and principles in the light of new facts. He is not afraid that truth when found will divert him in the wrong direction. Truth is dearer to him than any of his cherished ideas unless they too are true.
- d. Tolerance is an attitude of mind indispensable to the searcher for truth. Many people admit the principle of tolerance but become resentful as soon as their ideas are challenged.
- e. Seek knowledge by diligent study and by faith and by prayer.
- f. The scientific method coupled with a prayerful humility is the attitude best adapted to a search for the truth.

Karl Pearson says "The scientific method is marked by the following features: (1) Careful and accurate classification of facts and observation of their correlation and sequence; (2) The discovery of scientific laws by aid of creative imagination; (3) Self-criticism and the final touchstone of equal validity for all normally constituted minds."

A Candle's Beauty

The beauty of a candle touches me,
It is so softly gay—
So stedfast and so careless of itself,
Giving its life away.

With waxen body, slender, white and still,
Melting as snow or ice,

It is a spendthrift with a soul of flame,
Offering sacrifice.

A little space of moments and of hours
In which to shine and glow;
A candle's beauty touches me, oh, more
Than anything I know.
—Good Housekeeping.

MISSIONARY TRAINING

General Board Committee: *Albert E. Bowen, Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp and Jesse R. S. Budge*

LESSONS FOR APRIL

First Sunday, April 6, 1930.

This date is left open in order to provide a special lesson for the one hundredth anniversary of the organization of the Church. The program will be announced in the March Instructor.

Second Sunday, April 13, 1930.

Lessons 14. Who Shall Hear the Message.

Text: Sunday School Lessons, No. 14.

References: See footnote b Doc. & Cov., Sec. 1; Matt. 24:14; 28:19, 20; Mark 16:15, 16; Acts 2:36-39; Acts 10.

Objective: To show that the message is to all people, rich and poor, high and low.

Suggested Outline:

1. Review the Scriptures which indicate the worth of souls.
2. Compare the relative disposition of Gentiles, Jews and heathens to accept the Gospel.
3. Compare the relative willingness of Catholics and Protestants to listen to our message.
4. Discuss "Methods of approach" when a missionary has the opportunity of holding a "Gospel conversation" at the door or elsewhere.

Paul tells us that the Gospel is "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." It seems that this is the day of the "Gentiles." Neither the Jews nor the heathens have accepted our message in any great numbers, and yet a few faithful members have been found among those peoples. The missionary should realize that the "worth of souls is great in the sight of God." (Doc. & Cov. 18:10). Wherever he is called to labor, he will find honest-hearted men and women. The great missionaries of ancient and modern times have felt as Paul did when he declared, "Woe is unto me if I preach not the Gospel," (1 Cor. 9:16).

Of this experience as a very young man in the Hawaiian Islands, Geo. Q. Cannon says: "I made it a rule on those islands (Hawaiian) never to go into a place without waiting upon the leading and prominent men, stating my business,

testifying to the work which God had commenced and asking their aid to enable me to lay the proclamation, of which I was the bearer, before the people. In this way I had interviews with princes, nobles, governors, officers of the government, missionaries and the leading men in every locality where I visited."

While not laying the practice adopted by him down as a rule adapted to all circumstances, Elder Cannon explains that it worked well with him, adding, "I had a fearlessness and strength given me which I would not have had if I had kept myself in a corner, and acted as though I was ashamed of my mission. I gained influence also with the people, and they learned to respect me; for, however much men may differ in their views about religion and other matters, they generally respect sincerity and courage."

After relating a circumstance of having asserted his rights, Elder Cannon comments: "And here let me say that courage in advocating and defending the truth, when tempered with wisdom, is a quality men always admire. The fear of man, and the fear of telling that portion of the truth which he is sent to declare, are feelings that no Elder should indulge in. The man who suffers this fear to prevail with him is never successful. The fear of God and the fear of doing wrong, is the only fear that a Latter-day Saint should ever feel."

Opposition to his labors finally took the form of intimidation and the officer in charge of the locality threatened the people that if they attended the Mormon meetings he would have them bound and carried to the Seat of Government. Elder Cannon himself at once repaired to the seat of Government and sought audience with the King. This he could not obtain because of the King's illness, but he did see the princess, the governor, the American minister, and received assurance of protection. His comment is, "I have found that nothing is ever lost by Elders standing up for their rights. People respect others who are spirited in claiming the privileges which belong to them, and no elder should ever forget that he is the ambassador of the King of heaven, and that he should maintain his calling. If he be firm and respectful, he will be

respected." Extracts from "My First Mission."

Third Sunday, April 20, 1930.

Lesson 15. Our Missionary System

Text: Sunday School Lessons, No. 15.
References: See "Missionaries" in Index to Doc. and Cov.; All Church histories; Wilford Woodruff's "Leaves from my Journal;" "Heber C. Kimball's Journal;" George Q. Cannon's "My First Mission."

Objective: To give the missionary information concerning this system which will assist him in starting a Gospel conversation.

Suggestive Outline:

1. Compare the "Mormon" system of missionary work with that carried on by various churches of the world.
2. Discuss the intellectual advantages to the individual and to the community resulting from missionary service.
3. The spiritual advantages.

The fact that a young man is out in the world as a missionary proclaiming righteousness is in itself so unusual as to awaken interest. The tactful Elder will see it as a stepping stone to his ultimate goal—declaring the message of the restoration.

Lesson Enrichment:

"This is the greatest dispensation God ever gave to the human family in any age of the world, and we are commanded to carry it forward. We cannot afford to treat lightly this work. We cannot undertake to serve God and mammon. We cannot undertake to serve the world and fulfil our missions as Apostles and Elders of the Lord Jesus Christ. We have got to take one side or the other. And I will also say we cannot be fruitful in the things of the kingdom of God, except we are diligent in searching for the things of God. It is our duty to do so. We have been called by the spirit of revelation, by the voice of God from Heaven, through the mouth of his prophets, to preach the Gospel and build up this kingdom. This is the word of the Lord unto us." From Wilford Woodruff's Sermon, Journal of Discourses, Vol. 22, page 206.

"The noblest work that our sons can be engaged in is the work of carrying the Gospel to the nations of the earth, and to do this successfully they must have a testimony of the truth within their own hearts. * * * * No young man, however

lowly his estate may be, is exempt from this right and privilege—the son of the farmer and the son of the lumberman, as much as the son of the merchant, the doctor or the sons of the Twelve, presidencies of stakes, bishops of wards, etc.: the same responsibility rests upon all who have espoused the cause of truth, and who are desirous that their names should stand in Israel." From John Henry Smith's Sermon, Journal of Discourses, Vol. 22 Page 270.

Fourth Sunday, April 27, 1930.

Lesson 16. The Church Organization.

Text: Sunday School Lessons, No. 16.
References: Sunday School Lesson No. 14; Talmage's "Articles of Faith," chapter 11.

Objective: To show the unusual opportunities afforded by this Church for its members, and the supervision and care it provides for the inactive.

Suggestive Outlines:

1. Consider the organization of stakes and wards and the ease with which every member can be reached.
2. Discuss the advantages of such an organization as compared with others where one man has the responsibility of looking after the flock.
 - a. In supplying the temporal needs of the poor and the afflicted.
 - b. In the work which can be done to establish faith in the hearts of the careless or indifferent members.
3. Consider the advantages resulting from this wide-spread opportunity of working,—ward teaching, presiding or teaching in auxiliary organizations and Priesthood quorums, filling missions abroad and at home, speaking in meetings, etc.

It is hoped that the prospective missionary is following the suggestions frequently made in this series of lessons and is becoming familiar with the Scriptures. One must not lose sight of the necessity of faith, repentance and baptism, but there are very many people who will listen to what the Church is doing and has done in temporal matters, and who can by this route be led into its theology, who would not listen to its doctrines if the call to repentance and baptism were the first things they hear.

Lesson Enrichment. From President John Taylor's Sermon, Journal of Discourses, Vol. 24, page 36:

"Is there any greater position that man

can occupy upon the earth than to be engaged as a herald of salvation, commissioned of the great Jehovah to proclaim the words of life to a fallen world, and to call upon them to repent and be baptized in the name of Jesus for the remission of sins, promising them if they do it

that they shall receive the Holy Ghost? This is the position occupied by our elders, as well as that occupied by seventies and high priests. They go forth in the name of the Lord; and people believe their testimony."

Peter's Alms to the Beggar at the Temple Gate.

By Mrs. Alice Morrill

Peter, of Bethsaida birth, who lived at Capernaum on the lake of Gennesaret, was given the great gift of wonderful testimony that Jesus was the Christ, the Son of the Living God, with Divine Power to heal the sick and to raise the dead to life.

What joy must have filled Peter's heart when he received the call to leave his fisherman's net and follow Jesus, to become one of His chosen apostles. What thrills of holy transport must have welled up within his being when he could say, with fervid conviction, "Thou art Christ, the Son of the Living God." And then to be visited by the Savior after His ascension! To behold His body! To handle within his own clasp, his Savior's hands and feet.

What wonder that Peter became a man whose soul was exultant with the testimony that miracles could be wrought through Heavenly power! What wonder that Peter could give to the lame beggar at the temple gate in place of alms, the strength and power to rise up and walk!

The poor lame man, a cripple from birth, had never stood upon his helpless feet. His

friends or relatives carried him each day and laid him down near the great temple gate called "Beautiful". There he would lie upon the ground and beg for alms of the people who were passing through the gate into the temple.

On a certain morning, Peter, with John, was going into the temple at the hour of prayer. The lame one, seeing them, asked for help. Peter's heart was filled with compassion as would be the heart of any great-souled man who himself had strong fine limbs, and feet with which he could walk and go where his spirit willed. Fastening his eyes upon the man lying hopeless at the gate, and speaking with the Divine power that was within him, Peter said: "Silver and gold have I none; but such as I have I give thee. In the Name of Jesus of Nazareth, rise up and walk." And he took him by the right hand and lifted him up; and immediately his feet and ankle bones received strength; And he, leaping up, stood, and walked, and entered with them into the temple, walking and leaping and praising God.

The One Eternal Thing

Almighty God grants you this wondrous life
To use in aid of His great purposes.
You shall not then devote your time and toil
Nor give your heart to selfish power and gain;
But, striving to attain a worthy goal,
So live that with a retrospective gaze
Your eyes fall not upon a darkened course,
Obscured by wrecks of others' joys and hopes,
But find a path made beautiful and bright
With blossoms of your love and generous aid.
So live, that when your final hour comes,
Your anxious thought will search the bygone years
To justify your life unto yourself.
Sad be your fate if then you learn, too late,
That all of self alone must die with you.
For only what you leave for others done
Will live, to mark the limits of your worth.

—Selected.

NEW TESTAMENT



General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman

LESSONS FOR APRIL

First Sunday, April 6, 1930.

This date is left open in order to provide a special lesson for the one hundredth anniversary of the organization of the Church. The program will be announced in the March Instructor.

Second Sunday, April 13, 1930.

Course B—Ages 15, 16 and 17.

Lesson 13. "Such As I Have"

— Texts: Acts 4; Sunday School Lessons, No. 13.

Objective: To teach the great lesson that everyone has something to give "the lame man," and Jesus expects each of us to give him "such as we have."

Supplementary material: "Ancient Apostles," McKay, Chapter 11.

Suggestive Outline:

- I. The Lame Man.
 - a. His pitiable condition.
 - b. Need of alms.
 - c. The better gift.
- II. Peter.
 - a. What he did not have.
 1. Money.
 2. An education.
 3. Fame.
 4. Social standing.
 5. Attractive personality.
 - b. What he had.
 1. Authority to heal the sick.
 2. Authority to preach the gospel.
 3. Sympathy for those in need.
 4. Love for Christ.
- III. Peter reaches out his hand to help the lame man.
 - a. How much this means.
 - b. Need of personal contact.
 - c. More than money.
 - d. Other examples.
- IV. Message to the class members.
 - a. All have something to give.
 - b. Should give such as they have.
 - c. Examples.
(See Story p. 109.)

The important point in this lesson is to impress the pupils that each of them has something to contribute to the welfare of others. There is always danger that the person who has but one talent will bury it as the man in the parable did. Many young people have what is

called an inferiority complex. They see others able and more forward than themselves, in all social and church activities, and conclude that there is nothing that they can do. The teacher should make them see the fallacy of this attitude. They may lack abilities in many lines, and yet have something of inestimable worth to give others.

A poor laboring man joined the church in England. When his employer learned of this he gave him his choice of either leaving the church or losing his position. The man needed work and if he was discharged, there was little likelihood that anyone else would hire him, because there was not much that he could do. But he did not hesitate in making his choice. His religion was worth more to him than anything else, and he remained true to his faith.

Sitting in his room that night wondering what he could do to make a living, somewhat discouraged at the outlook, a gleam of inspiration came to him. He wanted to give expression to his faith in the gospel and his thankfulness for the joy that it had given him. So he wrote that thrilling hymn: "We Thank Thee O God for a Prophet."

He did not consider it much. There were only three short stanzas. But it was his confession of faith, given in the best way that he could express it. He little dreamed in that dark hour of his life, what his little contribution would do for the church.

Today, that simple hymn is sung often than any other in our hymn book. More people know it. No conference passes that it is not sung by the entire congregation. From Canada to Mexico it is heard in every meeting house of the saints, and in all the missions of the world it is a general favorite.

In the cemetery where the body of this poor laboring man rests, a beautiful monument has been erected to his memory. Many come each year and stand with uncovered heads above his dust in silent reverence. In that same cemetery great preachers lie buried, men of wealth and distinction in their day, sleep there side by side. But they are forgotten now, while the name of William Fowler lives on and is cherished by thousands because in his simple way he gave to us the best he had.

We cannot all be heroes and thrill a hemisphere,
With some great daring venture, some deed that mocks at fear,
But we can fill a lifetime with kindly acts and true;
There is always noble service for noble souls to do.

We cannot all be preachers, and sway with voice and pen,
As strong winds sway the forests, the minds and hearts of men,
But we can be angels to souls within our reach,
There is always love's own gospel, for loving hearts to preach.

—Author unknown.

Third Sunday, April 20, 1930.

Lesson 14. A Lesson in Courage

Texts. Acts 4; Sunday School Lessons No. 14.

Objective: To teach us that it is worth while to stand for some great cause in the face of threats and dangers even unto death.

Supplementary material: McKay's "Ancient Apostles"—Chapter 12. Also "How To Teach the New Testament" by Rae, Lesson 46, Page 232—Bible Commentary.

Suggestive Outline:

- I. The Excitement of the Multitude.
- II. The Sadducees.
 - a. Their belief concerning the resurrection.
 - b. Reasons why they opposed the infant church.
- III. Arrest of Peter and John.
 - a. Why.
 - b. Before the council.
 - c. The question put to them.
 - d. Their answer.
 - e. Astonishment of the rulers.
 - f. Commanded not to preach Jesus.
 - g. Their bold statement.
- IV. Their Prayer.
- V. The Answer.
- VI. Had all things in common.

This lesson affords an excellent opportunity to impress upon the members of the class the need of courage. They should be encouraged to stand for some great truth in the face of opposition and danger. It is better to obey God than man should be written so deeply into their lives that they will never forget it. Too many of our young people are drifting.

It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend.

—Ruskin.

They are indifferent to religious truth. Their lives are in danger of becoming cheap and colorless. God needs men who are aggressive for righteousness. Men like Peter—bold, courageous, on fire for Christ and the salvation of men. God can't make much use of us when we are neither hot nor cold.

Tell the class about Amos the herdsman prophet, who had been sent by the Lord to Northern Israel, to warn them of destruction because of their wickedness. The high priest warned him to prophesy no more in Bethel, for it was the king's chapel and court. "Go flee to the land of Judah and there make your dire predictions." Boldly the prophet ignored his request and delivered his message of doom in the very presence of the court and corrupt priesthood.

Then there was Luther standing in the midst of his enemies at Worms. Commanded by the Emperor and chief officers of the government to recant his writings, he refused to do so in words that have never been forgotten: "Here I stand; I can do naught else. God help me, Amen."

And Joseph Smith in a loathsome prison, surrounded by guards who boasted of the deeds of rapine and murder they had committed against the Latter-day Saints, though chained and helpless, dared to rebuke them: "Silence! ye fiends of the infernal pit! In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die this instant!"

The effect was electrical in its suddenness. Some of them crouched and quailed at his feet, and asked his pardon, while others slunk into the dark corners of the room as if to hide their shame, too terror-stricken to utter a word.

While he stood, calm and dignified, yet terrible in his strength and majesty, the light of the Holy Spirit illuminated his countenance, and the power of Jesus Christ, whose name he had invoked in his rebuke, was upon him. Like an outraged angel, he seemed to the trembling guards, who was calling them to account, and about to punish them for their awful crimes. His hands and feet were in chains, but these they did not see; they only saw the righteous anger in his shining face, and felt a divine power. They felt in his presence as if the hour of their judgment had come.

Fourth Sunday, April 27, 1930.

Lesson 15. Being Honest With God

Texts: Acts 5; Sunday School Lessons, No. 15.

Objective: To teach the need of sincerity and honesty in our contributions to God's church.

Supplementary material: McKay's "Ancient Apostles," Chapter..... and Bible Commentary.

Suggestive Outline:

- I. The Early Church.
 - a. Spiritual Unity.
 - b. Temporal unity.
 - c. Spirit of unselfishness.
 - d. A life of prayer.
 - e. All were born of the spirit.
- II. Annanias and Sapphira.
 - a. Members of the church.
 - b. Their sin.
 - 1. In what it consisted.
 - 2. By whom instigated (The devil)
 - 3. Against whom directed.
 - a. The apostles.
 - b. The church.
 - c. God.
 - d. Their own souls.
 - c. Detection.
 - 1. By the Holy Ghost.
 - 2. Unexpected.
 - 3. Instantaneous.
 - 4. Public
 - d. Punishment.
 - 1. Sudden.
 - 2. Severe.
 - 3. Supernatural.
- III. Rapid growth of the church.
- IV. The High Priest and the Apostles.
- V. Gamaliel.

- a. His recommendations.
- b. His arguments.
- c. His motives.
- d. Result.

It is a tragic story that the lesson today relates, but one that all of us need to know. We learn that God wants no gift for His Church or His poor that is tainted with greed and hypocrisy. Annasias and Sapphira thought they were clever. They would stand well with the apostles, and at the same time look out for themselves. Their plot was laid in secret, and covered so well, that they never dreamed it would be detected, but it didn't work out as planned. Deception never does. No one can serve God and, mammon. Their punishment was swift and terrible. One moment they stood before the apostles, the flush of health; with a lie on their lips. The next their guilty secret was revealed and they were in eternity. The same judgment may not be executed in our day on all who ask for a hundred percent rating with only a partial consecration, but no one can lie to God and get away with it. While men today are not beaten to earth with a lightning stroke from heaven unless they repent the fountain of their spiritual life runs dry. Little by little their interest in the kingdom of God subsides and the complete loss of faith is only a question of time. They have exchanged the richness of eternity for a mess of earthly pottage. They continue to be numbered among the living, but are forever dead to the things of God.

Think

*It's a little thing to do—
Just to think.
Any one, no matter who,
Ought to think.
Take a little time each day
From the minutes thrown away,
Spare it from your work or play,
Stop and think!*

*You will find that men who fail
Do not think.
Men who find themselves in jail
Do not think.*

*Half the trouble that we see,
Trouble brewed for you and me,
Probably would never be
If we'd think!*

*Shall we journey hit-or-miss,
Or shall we think?
Let's not go along by guess,
But rather to ourselves confess,
It would help us more or less
If we'd think!*

—SELECTED FROM NUGGETS

Zimmerman
CHRIST AND THE FISHERMEN
"From henceforth thou shalt catch men." Study the faces, attitudes and clothing of the four fishermen, especially Peter, the leader of the four.



OLD TESTAMENT

General Board Committee: *Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin*



LESSONS FOR APRIL

Course A—Ages 12, 13 and 14.

First Sunday, April 6, 1930.

This date is left open in order to provide a special lesson for the one hundredth anniversary of the organization of the Church. The program will be announced in the March Instructor.

Second Sunday, April 13, 1930.

Lesson 13, Abraham—Continued.

Text: Sunday School Lessons, No. 13.
Reference: Genesis, 17, 18, 21, 22.

Objective: It is difficult for children to grow in a love of righteousness if they are continually surrounded by wickedness and ungodliness.

Note: Abraham's life is one full of incident. The instructor may use all the details he wishes but he should not lose sight of two outstanding themes of this lesson. (1) Abraham left Ur of the Chaldees that he might rid himself of the idols of his father's family, and (2) by doing this he was able to raise himself above the practice of human sacrifice.

Suggestive Lesson Arrangement.

- I. The Covenant Renewed. (Genesis 17:)
 - a. Abraham's name changed.
- II. Abraham entertains three angels. (Genesis 18).
- III. Birth of Isaac.
- IV. The offering of Isaac.
 - a. Probable reasons for this commandment.
To teach the symbol of Jesus' sacrifice.
 3. To emphasize Abraham's position as Father of the Faithful. (See Genesis 22:15-19).
- V. Abraham's unselfishness.

Lesson Enrichment:

Abraham the Man of Faith.

In addition to the virtues already enumerated, we have in Abraham the further quality of unselfishness in a most marked degree. This is a characteristic not found in many men. The wealth of Abraham and that of his nephew, Lot, was portable, or as we would say, it consisted of personal property; extensive flocks of sheep and goats, camels and asses, some oxen, though of less import-

ance, and as we are told, of silver and gold.

The character of Abraham is like the work of a sculptor: it deepens in power and interest as it proceeds toward completion. Returning to the story, we find that a quarrel arose between the herdsmen of Lot and Abraham. And Abraham said to Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, I will go to the left."

Thus far the character of Lot has been kept in the background; now it is on exhibition. Knowing, as we do, that Abraham has been the making of Lot, we should naturally expect that Lot would have set aside his preference of choice and insisted that his uncle alone determine the matter. But not so, for, Lot lifted up his eyes, and beheld all the Plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, like the garden of the Lord, like the land of Egypt, as thou goest unto Zoar. So Lot chose him all the Plain of Jordan; and Lot journeyed east."

The two men stood on the rocky summit of Bethel and looked east. At their feet, so to speak, lay the rich valley of Jordan. Lot knew by report of the wealth of the 'Cities of the Plain.' Westward and to the south, rose the naked hills of Judah. It was a rugged and difficult land, and "Lot chose him all the plain of Jordan."

Abraham, satisfied with his generosity, turned southward to make his home at Hebron. And now, the story takes a more solemn turn. Lot, instead of rivalling his uncle, as he had hoped, decreased while Abraham grew in wealth and in favor with God. There was one great drawback to Lot's choice which he did not take into account, for we read, "But the men of Sodom were wicked, and sinners before the Lord exceedingly." He inherited a great estate, but with it went some bad neighbors. He failed to take cognizance of the religious state of the neighborhood; just as we sometimes do when our minds are set on worldly things.

"There is a solemn choice in life. Life and death, light and darkness, truth and

lies are set before us. At every instant the cry comes for us to choose one or the other, and the choice of one involves the putting away of the other. And we must choose. That is one of the certainties of life. There is no such thing as offering one hand to God and another to evil; one hand to self-sacrifice of Christ, and the other to covetousness of the world. You cannot serve God and Mammon."

Because of Abraham's unselfishness, because he was content with the simple life, God spoke to him, "Lift up now thine eyes, and look from the place where thou art, northward and southward, eastward and westward: for all of the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth for multitude. Arise walk through the land in the length of it and in the breadth of it; for unto the I will give it."

Abraham's Loyalty.

Abraham pitched his tent in the oak grove at Mamre, "which is Hebron." This was the nearest approach to a home he had. Under the shade of the trees he rested in the heat of the day. Now, it so happened that beside having some bad neighbors, Lot had chosen for his dwelling place a city that was subject to war-like raids by neighboring kings who looked with envious eyes on the accumulated wealth of these "Cities of the Plain." So they made war on Sodom and Gomorrah with the result that the kings of these cities were compelled to flee, and the conquerors took everything they could lay their hands upon, and amongst the rest they took Lot and his family 'and his goods.'

"And there came one that had escaped and told Abram the Hebrew. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued after them unto Dan."

Here we have an entirely new aspect in the life of Abraham. Thus far in the story of his life, we have been led to believe that his was an entirely pacific disposition. Now for the first time in Bible history we are introduced to war, with Abraham not only taking part in it, but leading in the conquest. So far as we have already become acquainted with Abraham, he has shown himself to be obedient, courageous, worshipful, thankful, constant, unselfish, submitting himself to divine guidance, and above all a man of faith. In this act he displays a loyalty seldom surpassed by the record in history.

When the fugitive brought the tidings of Lot's captivity, Abraham, with surprising swiftness armed all his available men and leaving a message for his neighbors, Aner and Echol, to join him, set out in great haste, returning some days later in triumph with all the people who had been taken by the enemy, and with the spoil and goods collected, and with thanksgiving in his heart for God's aid in his venture.

Abraham a Tithepayer.

One of the most puzzling characters in Bible history, to Bible critics, is the priest king, Melchizedek, of Salem, who went out to meet Abraham on his return from his successful pursuit of the robber kings. It is rather a surprise to learn that in the land of Canaan there existed a religious conditions in Abraham's day which, seemingly, was accepted and ordained of God, and that there lived a character of so much importance as to receive the homage of the patriarch.

We need not trouble ourselves about this, however, except to point out that many similar references in the Bible make it almost certain that if a full account were given we would be afforded a wealth of vision into conditions and events not now dreamed of.

Our chief point of interest here is that Abraham paid tithes to this remarkable man, Melchizedek, and that even in Abraham's time the law of tithing was understood and practiced as a religious requirement, although seldom referred to in the Old Testament.

Connected with this incident is the blessing of Melchizedek pronounced upon the head of Abraham: "Blessed be Abraham of the most high God, possessor of heaven and earth, and blessed be the most high God, which hath delivered thine enemies into thy hands." In commenting upon this, one writer has said:

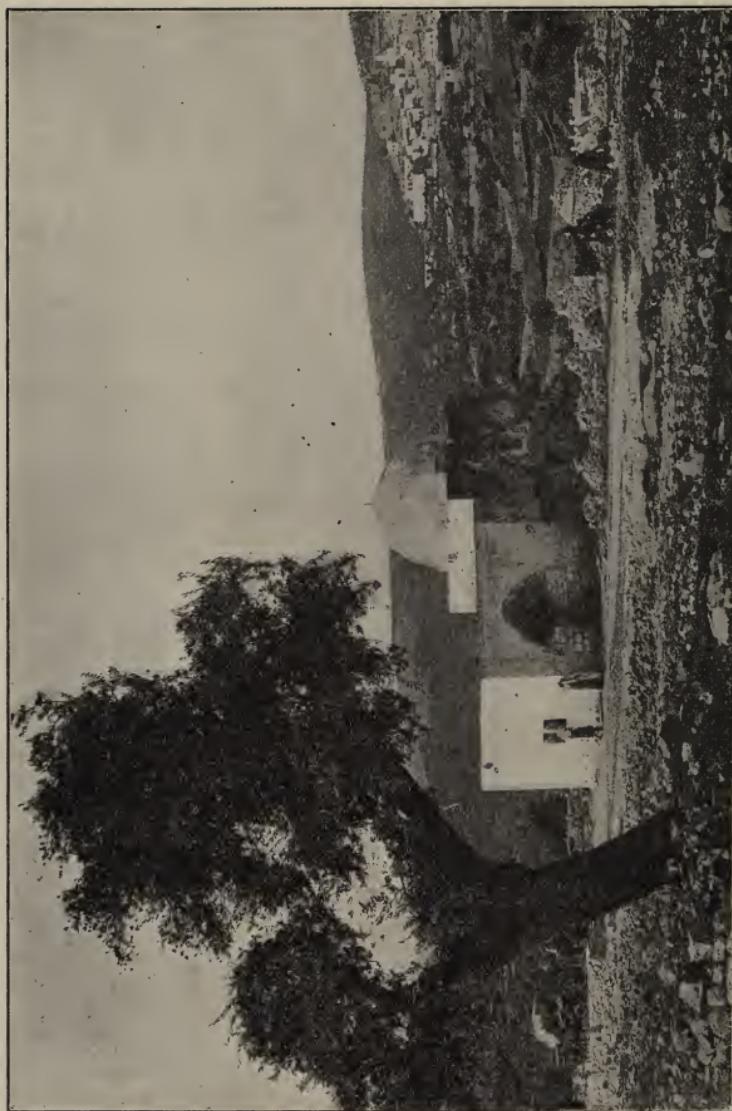
"The praise of God from the mouth of this mysterious unknown by no means sounds strange to Abraham. He does not think of declining the blessing of this priest. No, thrilled by a sacred awe, he falls down, lets himself be blessed, and gives Melchizedek the tenth of all that he had at hand. By this gift of the tenth he acknowledges him as one spiritually his superior, and as having therefore the right and power to bless him, the inferior."

—Oliver C. Dalby.

Third Sunday, April 20, 1930.

Lesson 14. Isaac.

Text: Sunday School Lessons, No. 14.



TOMB OF RACHEL
"Like Rachel and Like Leah, which two did build the house of Israel;" (Ruth 4:11.)

Reference: Genesis: 21:1-12; 22:1-18; 24:1-62; 27:1-4.

Objective. To show that in Isaac's life we have a true child of destiny.

Suggestive Lesson Arrangement:

I. Isaac's birth foretold—(Genesis 17: 15-25)

II. Isaac's Life.

III. The offering of Isaac as a Lesson to Isaac.

IV. Isaac's Marriage.—(Genesis 24.)

V. Isaac's old age—the blessings of his sons.—(Gen. 27:)

Lesson Enrichment:

Isaac, the Heir of Promise.

Leading Events in Isaac's Life.

"Whether it is because we know so little about the real man, or because he is so much less of a commanding figure than his father Abraham, the fact remains that Isaac has never received the consideration from Bible readers that he deserves. Of a truth, we know but little about him, and the little we do know does not seem to have been carefully analyzed. It has been the fate of Isaac to be generally ignored, not because we have any complaint against him, but because we seem to have formed no definite opinion about him.

He stands in peculiar relation to those about him. In my attempt to run over in my mind the outstanding recorded events in his life I have tried to think just what I should like to say about him, and after outlining a mental sketch of him, I have asked myself this question: If now I subtract from my outline all that belongs to Abraham, all that belongs to Rebekah, all that belongs to Jacob and Esau, what is the balance? To this question I am forced to answer, very little.

Isaac appears in a number of intensely interesting scenes on the stage of events, but in each of them, he plays a minor part. Taken in their order, these may be summarized as follows: At the age of 25, but while still designated 'lad', his father is about to offer him as a sacrifice; at the age of 40 his father chooses him a wife; at the age of 60, Rebekah bears him two sons; at the age of 137, Jacob collaborating with his mother, deceives him; at the age of 180, he is dead. Add to this the account of his birth, for which he himself was in no way responsible, and you have about all that claims the attention of the average reader. If, however, we are permitted to read between the lines we have much more.

Isaac's life was quiet, uneventful, meditative. He appears to have been one of those characters whom we sometimes meet, and frequently ignore—a peaceful, obedient, submissive man; equal in his

trust of God with his father Abraham, full of faith in, and devotion to, his family. He is a true representative of the great and overwhelming majority of God's humanity who stand for the glorification of the commonplace. It was of course quite unnecessary that all of the founders of the chosen race should be cast in the heroic mould.

Not only is Isaac's life uneventful, but his residence is all but stationary. We hear of him at Beer-lahai-roi, Gerar and at Beersheba. These together with his father's old stand at Mamre, all in southern Palestine, so far as we know, from all of his encampments. His service as one of the patriarchs was rendered in quietness, content in enjoying the promise and satisfied with the blessing pronounced upon the head of Abraham.

Isaac's Part As a Son of Promise.

A study of the life of Isaac seems to prove that it is possible to have too great a father. It was his fortune to be the heir of Abraham, but it was his misfortune to be so overshadowed by Abraham's greatness as to make it quite impossible for his lesser light to be seen at any great distance. While the father lived there was little place for the son. Notwithstanding this, however, we find that God claimed Isaac from the beginning as the son of promise.

Born out of time, when his father was a hundred years old and his mother ninety years, this wonderous son was the fulfillment of the promise God made to Abraham when he was yet in the land of Chaldea. He was the instrument through which Abraham's seed was to bless the earth. It was Isaac's fortunate lot to have as his father one of God's specially chosen spirits, a great leader among men.

"Good men have an atmosphere of piety around them which affects all who come within the sphere of their influence. Isaac dwelt in this atmosphere. Naturally, and without effort, he became a partaker of those high thoughts concerning God which filled the patriarch's soul, shared his spirit of faith and of obedience, shared probably with him whatever knowledge God vouchsafed him of the scheme of redemption."

The Sacrifice of Isaac.

We are not quite certain as to the date of Isaac's birth, but from the tenor of the narrative, we may judge that he was from twenty to twenty-five years old when he accompanied his father to the summit of Mount Moriah to be offered up as a sacrifice. Attention has frequently been directed to Abraham's part in the

dramatic scene. Isaac has seldom attracted any worthy attention. If, however, the father's attitude was a test of his faith in God, what shall we say of the son? If the father's faith was so great as to nerve him to this almost superhuman deed of devotion, what of the son's willingness to suffer the harder task—to "suffer and be still?"

The proposed sacrifice could not have taken place without the consent of Isaac. Isaac was young, Abraham was old. To the young life is always a pleasant contemplation; but Isaac allowed himself to be laid upon the altar; there was no resistance; there was no mistaking the purpose. Whatever the sacrifice might mean to the father, it could certainly not mean less to the son. Abraham's heart may well have been near the breaking point, but it was Isaac's life that was in question. He must have believed that his death would in some way further God's purposes, and with this thought in mind he was willing to make the offering. Who could have done more bravely? He was willing to submit to self-effacement that God's purpose might be fulfilled. Who in all history has done more?

Isaac might, had he so pleased, have resisted his father's will, and asserted his right to live and enjoy life. But he meekly allowed himself to be bound on the altar, and lay unresisting till the sacrificial knife was raised to slay him. In its great gallery of portraits, the Bible has nothing finer than this thoughtful, reverent, believing, obedient boy, so gentle and beautiful and innocent, yet in the grasp of God's grace so calm, so submissive, so strong to endure. Unless piety had struck its root in him when he was a child, and grown with his growth and strengthened with his strength, he could never have endured his fiery trial. To find another instance of a Son voluntarily surrendering his life and laying himself on the altar at a Father's bidding, we must go from Moriah to Calvary.

Someone has said that Isaac "happened to be the son of a famous father, and the husband of a clever woman." This statement tells in a few words much of the domestic life of Isaac. There is hardly among the many delightful Bible stories one so full of beauty as the idyll which has to do with the wooing and winning of Rebekah to become the wife of Isaac, or, it may be added, which so clearly reveals the guiding hand of God. Worldly prudence might have dictated to Abraham that to marry his son to one of the daughters of the Canaanites among whom he dwelt would injure his future material interests. But religious considera-

tion outweighed such a thought, and so, his faithful servant is sent to secure a wife for his master's son from among his kinsmen in his old home in Haran.

Lack of space forbids a further consideration of this fascinating story. It must suffice to say that when Rebekah came as God's gift to Isaac, he took her into his mother's tent and gave her his mother's place in his heart, and she became his wife. In his love for her, Isaac's life glides peacefully away. That love never wavered, never wearied, never strayed from its first placement.

—Oliver C. Dalby.

Fourth Sunday, April 27, 1930.

Lesson 15. Jacob

Text: Sunday School Lessons, No. 15.
References: Genesis 25:19-34; 27;

28:1-10.

Objective: Show that he who seeks a blessing must be worthy of assuming the blessings' responsibilities.

Suggestive Lesson Arrangement:

I. Jacob and Esau rivals before birth.
(See Genesis 25:22-23.)

II. Jacob and Esau.

a. Their Physical characteristics.

1. Jacob.

Represents the lesson of settled habits.

While still a nomad and a dweller in tents he presents the future home builder, the occupier of definite territory. He is the favorite of his mother, undoubtedly because of physical appearance and attitude towards homely things.

2. Esau.

Represents the unsettled wanderer. Rough in person and action. Brave, bold, a good hunter, disdainful of homely things. His bravery and boldness undoubtedly made him a favorite of his father.

III. Jacob's scheme to gain first recognition.

His mother's aid for her favorite.

IV. The blessings given to each son.

V. Esau's apparent unworthiness.

a. See Genesis 25: 23-24.

b. He probably did not value the birthright. (See Genesis 25:32 and 33).

c. His marriage among the Canaanites shows that he was not filled with the nation-building spirit displayed by Abraham and Isaac. (See Genesis 26:34).

d. He later hated with a spirit that at least made him a murderer in heart. (See Genesis 27:41).

Lesson Enrichment:

Jacob, the Supplanter.**The Incident at Bethel.**

We are first made aware of Jacob's real spiritual nature when, driven from home by the threats of Esau and the plea of his mother, he comes to the shrine city of Bethel on his way to Haran. Haran, the reader will recall, was the home of Abraham before the call came to him to leave his father's house and his native land and take his journey to a land designated by God. It was a long way from Beersheba where Isaac now lived and from the place where Jacob took his flight. It was on the evening of the second or third day after leaving his home, just as the sun was sinking in the west, that he found himself struggling up the rough path which led to the summit of the hill on which Bethel stood.

And it was somewhere in the great outskirts near the altar reared by his grandfather, that darkness overtook him and he found a place to rest for the night. With a stone for a pillow and the corner of his cloak thrown over his face, he is soon fast asleep. He dreams of a massive staircase leading into heaven with angels ascending and descending upon it. At the top stands Jehovah himself, and Jacob hears the voice of God saying, 'I am Jehovah the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed, and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed.'

Jacob Learns That God Is Everywhere.

Jacob seems not to have realized that the "God of Abraham" was there, as he is everywhere, but in his dream this was made clear to him. When he awoke from his sleep and had time to contemplate his vision, he said, "Surely the Lord is in this place; and I knew it not. And he was afraid, and said. How dreadful is this place! this is none other than the house of God, and this is the gate of heaven."

It seems evident that up to this time Jacob had not realized the extent of God's influence. He probably felt like Jonah—a thousand years later—that he was fleeing from the presence of the Lord. But now his mind was disabused of any error in this regard. It was at Bethel that Jacob "came to himself." He did not leave God behind him at Beersheba: God was everywhere, here at Bethel, and he would go with him to Haran.

"The dream is vividly described. The rocky hilltop, the stony slabs over which

he had dragged his feet, became a glorified stairway reaching into heaven. Celestial messengers are on it, coming and returning, and the voice to which Abraham was accustomed to listen in the nighttime was speaking to him. It was one of the great moments in the history of this strange man, a dream whose memory and influence never left him, which you may be sure he told to his children, and especially to Joseph. We can imagine how great must have been his astonishment when the revelation of God came to him in a pagan sanctuary; when, far away from the sacred places of Beersheba, among the lonely desert hills of Ephraim, the visionary ladder connected heaven with this temple of the sun, and claimed it to be a sacred shrine of God."

Jacob responded to this vision. His nature was awakened by it. He was started into a God consciousness. He vowed that from thenceforth Jehovah should be to him his God alone. He gathered himself up, so to speak, and he was strong enough to keep his vow. He did not, as so many men do, allow the vision to wear off. He came to a decision, and he saw the thing through. He assumed a new attitude. It was this: "As for me and my house we will serve the Lord."

Jacob's Experiences in Haran.

With hope and courage Jacob proceeded on his way until he came to his relatives at Haran. For the hand of Rachel, whom he seems to have loved at first sight, he offered Laban seven years of service, but by a deception that matched his own, Laban defrauded him of his bride. Yet, with a determination that is admirable, Jacob shrank not from another seven years of service to secure the woman he had started out to win.

Although he succeeded to the extent of winning the woman he loved, all did not go well in Jacob's household. Leah bore him children, but Rachel remained barren, and so there was jealousy between them. At length after years of waiting, during which time both Jacob and Rachel's faith was tested to the utmost, God gave Rachel a son, a son worth waiting for, even Joseph. And now, Jacob turned his thoughts to his own country. He would return to Canaan, but at the entreaty of Laban, who had marked his own prosperity as a result of Jacob's service, he decided to remain, claiming only a wage which seemed but trifling.

Yet Jacob outwitted his wily father-in-law, and by craft and skill, grew abundantly rich, much to the displeasure of Laban and his sons.

Jacob had served Laban seven years

for Leah and seven years for Rachel, and it is not unlikely that he had agreed to serve another seven years for the "speckled and spotted cattle" agreed upon. But by the end of six years things got so intolerable, and the sons of Laban became so jealous of Jacob's prosperity, that he concluded it best to take his leave, which he did without consulting Laban. Besides he had been divinely warned to return to the promised land. "The Lord said to Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee."

One writer in summing up Jacob's experience in Haran has done so in the following striking manner: "What a down-come it was from the covenant-heights of Bethel to the cattle-troughs of Haran! What a cruel fall from the company of ascending and descending angels to the clutches of a finished rogue like Laban! Jacob had been all but carried up of the angels from Bethel and taken into an inheritance incorruptible and undefiled; but, instead of that, he is taken down to Padan-aram, where he is cheated out of his wages, and cheated out of his wife, and cheated, and cheated, and cheated again, ten times cheated, and that too by his own mother's brother, till cheating came out of Jacob's nostrils, and became hateful as hell in his heart. Jacob had never seen or heard the like in his own

country. It shocked terribly and irrecoverably Jacob's inborn sense of right and wrong; it almost shook down Jacob's whole faith in the God of Bethel. It was Jacob's salvation that he fell into the hands of that cruel land shark, his Uncle Laban. Jacob's salvation is somewhat nearer now than when he believed at Bethel; but, all the same, what is bred in the bone is not got rid of in a day. It was laughable to a degree, if it were not so sad, to see Jacob after all his smart, still peeling the stakes of poplar and chestnut, and hazel, where the cattle came to drink, till it came about that all of the feeblest births in the cattle-pens were Laban's and all the stronger were Jacob's; till Laban had to give it up and to confess himself completely outwitted; and till he piously and affectionately proposed a covenant at Mizpah, saying, "This pillar be witness that I will not pass over it to harm thee, nor thou to harm me."

Jacob had been twenty years an exile. That was a long time, and it was a great school through which he had passed. He had learned some valuable lessons—lessons he needed to make him the man God wanted him to be. But there were yet shadows to be cast across his pathway, hardships to be met, sorrows to endure, obstacles to be encountered, before he could meet God's final test.

—Oliver C. Dalby.

Wasting Our Sorrows

Sorrows are too precious to be wasted. That great man, Alexander MacLaren of Manchester, used to bring out this overlooked truth. He reminded God's people that sorrows will, if we let them, "blow us to His breast, as a strong wind might sweep a man into some refuge from itself. I am sure there are many who can thankfully attest that they were brought nearer to God by some short, sharp sorrow than by long days of prosperity. Take care that you do not waste your sorrows; that you do not let the precious gifts of disappointment, pain, loss, loneliness, ill health, or similar afflictions that come into your daily life mar you instead of mending you. See that they send you nearer to God, and not that they drive you farther from Him."—Sunday School Times.

BOOK OF MORMON



General Board Committee: *Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; Horace H. Cummings and Wm. A. Morton*

LESSONS FOR APRIL

Course C.—Ages 18, 19 and 20.

First Sunday, April 6, 1930.

Lesson 13.—A further Test of the Testimony Given by the Witnesses to the Book of Mormon Records.

Text: Sunday School Lessons, No. 13.

Objective: To show that the prophet and the three witnesses could scarcely have entered upon a program of deception and fraud.

To teacher:

First, show why the three witnesses were appointed. Point out how Moroni, the ancient prophet, had promised just such a procedure. Then trace the course of testimony as explained in the lesson. Show how any group of men engaged in deception invariably entangle themselves in misstatements, and eventually contradict each other's statements. Not so with the three witnesses. But most impressive and convincing of all the evidence is the perfect freedom and independence of action which the prophet displayed in dealing later with these same three witnesses.

Before the world, the integrity of his claims depended in a large measure upon the continued adherence by these three men to the testimony which they gave. What if they had denied their testimony when the prophet dealt fearlessly and sharply with them.

If the story of having seen the angel and the records had been fraudulent, would the prophet have dared take the positive stand against them?

The class should be made to understand and feel the vast importance of this attitude of the prophet as a proof of the unquestioned truthfulness of all his claims.

Second Sunday, April 13, 1930

Lesson 14. Relation of the Book of Mormon to the Restoration of the Priesthood and its Ordinances.

Text: Sunday School Lessons, No. 14.

Objective: To teach that the Book of Mormon contains a fullness of the Gospel.

To teachers: Members of the class, after reading the message contained in the lesson today, should be ready to exclaim:

God moves in a mysterious way
His wonders to perform.

See that they get the full significance and meaning of the appearance of the angels to the earth to restore the Priesthood. See, too, that they bear in mind that it was the statements, contained in the records in course of translation, that caused Joseph Smith and Oliver Cowdery to seek information from the Lord, with the results described in the lesson.

The Book of Mormon supplied the key that opened the door to all the knowledge necessary for the proper, acceptable and complete establishment of the Church.

After the class has discussed the six points, permit them to point out why each and every one was necessary throughout these discussions. It should be forcefully explained and understood that the outstanding value of the Book of Mormon does not lie in its historical treatments, but rather in the clarity, simplicity and definiteness with which it sets forth the principles, ordinances and requirements of the gospel.

If there had been no such book, from what source could the founders of the church have obtained this knowledge and inspiration?

Propound that question to your class today.

Third Sunday, April 20, 1930.

Lesson 15. Influence of the Book of Mormon upon early Conversions.

Objective: To teach that a sincere reading of the Book of Mormon brings about belief and assurance of its divine origin and character.

To teachers:

It may be well to call attention to the influence which good books have had upon the world's thinking. The greatest men in Christendom willingly admit that the reading of the Bible has been a deciding and directing force in their lives. It arouses every fine impulse and emotion. It accentuates belief in the Fatherhood of God and the brotherhood of man. The Bible is the most liberally quoted book in existence.

This discussion should naturally lead to a study of the Book of Mormon and its influence upon good men, at the very beginning of the church.

History shows that when great things are to be done in the world, great men are raised up to do them.

Just as a reformation called for a Luther and political independence required a Washington, so too, the laying of the foundation of the great latter-day work of salvation demanded big, strong men. The whole burden could not be borne by Joseph Smith.

The lesson today points out how strangely the Book of Mormon fell into the hands of men who were great, and who were destined to be pillars of the church. Have the class note how the book was the very messenger that brought about their conversion, and led them to the side of the prophet to help establish the work. The class should see the hand of the Lord in this program of enlisting good men and women in the service of the Lord.

Let them tell how this same process is going on today. Some members may have interesting stories or experiences to relate.

Fourth Sunday, April 27, 1930.

Lesson 16. The Book of Mormon as an Instrument of Conversion to the Truth.

Objective: To show that the divine truths in the Book of Mormon capture

the hearts of those who would serve the Lord.

To teachers:

The lesson today deals with the experiences of Parley P. Pratt with the Book of Mormon. It is melodramatic and should inspire your class.

Impress the class with this thought: If we will open up our souls to holy influences, we shall be lifted up to a finer appreciation of the Lord's dealings with His people.

Get a copy of the Voice of Warning. Read some excerpts from the book to show the deeply founded faith and the literary style of Elder Pratt. Point out how such a man was needed at that time; how forceful and fruitful he was as a missionary of righteousness.

Let the story of Parley P. Pratt be a challenge to your class today. Who in the class have read the book? What reaction did it have upon them? Did it inspire them? Which stories or passages in the Book of Mormon impressed them? In what respect is the Book of Mormon used effectively in present Missionary work?

It should be borne in mind that the Lord has not ceased His efforts to place the Book of Mormon in the hands of honest, sincere people.

How can your class assist in this work?



L. D. S. SUNDAY SCHOOL AT BELLFLOWER, CALIFORNIA

(The Baby Sunday School of Los Angeles Stake, Organized October 3, 1929)
Joseph L. Shumway, Superintendent; B. E. Dewitt, First Assistant,
and Carl Hill, Second Assistant

CHURCH HISTORY



General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman

LESSONS FOR APRIL

Ages 10 and 11

First Sunday, April 6, 1930.

This date is left open in order to provide a special lesson for the one hundredth anniversary of the organization of the Church. The program will be announced in the March Instructor.

Second Sunday, April 13, 1930.

Lesson 13. A Choice Seer Raised Up—
Joseph Smith, Senior, and Family, at
Palmyra and Manchester, New
York, 1815-1820.

Text: Sunday School Lessons, No. 13.
Supplementary References: George O. Cannon, *Life of Joseph Smith*, Chapter 2, p. 1; appendix, note 2; Orson F. Whitney, *History of Utah*, Chapter I, pp. 18-19; Joseph Smith, *History of the Church*, Chapter I, p. 2; Joseph F. Smith, *Essentials of Church History*, pp. 38-40; Andrew Jenson, *The Historical Record*, Vol. VII, p. 1, (Church Encyclopedia Book I, p. 253); Vol. V, No. 8, pp. 1-2, (Church Encyclopedia Book I, pp. 89-90); Lucy Mack Smith, *Joseph Smith and His Progenitors*, pp. 71-72, 73 and 75.

Objective: To show that the Lord established Joseph Smith, Senior, and family in a place convenient to Hill Cumorah. Organization of Material:

- I. Palmyra township, in 1815, was in Ontario County, New York. It was bounded on the north by Marion on the west by Macedon on the east by Phelps and on the south by Manchester.
- II. Palmyra township became a part of Wayne County, New York, 1923. Wayne County was formed from Ontario and Seneca counties, April 11, 1823.
- III. Palmyra, is a city in Palmyra township, Wayne County, New York.
 - a. It is about eighteen miles south of Lake Ontario.
 - b. It is about twenty four miles east of Rochester, New York.
 - c. It is about fifty miles west of Syracuse, New York.
 - d. It is six miles north of Manchester village in Ontario County, New York.

e. It is four miles north of "Mormon Hill," or Hill Cumorah.

IV. Manchester township is in Ontario County, New York.

a. It is bounded on the north by Palmyra, on the west by Farmington, on the south by Canandaigua, and on the east by Ontario.

b. It has within its boundaries Manchester village, which

1. Is six miles south of Palmyra.

2. Is two miles south of Hill Cumorah.

3. Is four miles north and a little east of Canandaigua, county seat of Ontario.

c. It has within its boundaries Hill Cumorah or "Mormon Hill," which,—

1. Is four miles south of Palmyra city.

2. Is two miles north of Manchester village.

V. Palmyra and vicinity consisted of forest covered hills and great open spaces among them.

VI. The social life of these two towns, or townships, was that peculiar to frontier days.

VII. Joseph Smith, Senior, and family lived in Palmyra township, 1815-1818.(?)

VIII. Joseph Smith, Senior, and family moved to Manchester township about 1818.

Lesson Enrichment: "The boy was about ten years old when his parents migrated from Vermont and made their home at Palmyra, Ontario—now Wayne County, New York; whence they removed, four years later, to Manchester in the same county.

"A brief glance at some of the social conditions of those early times and primitive places may here be necessary. Western New York, the arena of our story's immediate action, was then an almost new country. Farm and forest, society and solitude, civilization and semi-savagery divided it. The red man, though no longer roaming wildly, had not disappeared from its borders, and the whites, who of course predominated and held sway, if, like all Yankees, shrewd and intelligent, were mostly illiterate and untaught. The masses were poor, but there

were farmers and artisans who were prosperous, and the people, as a rule, were industrious and provident. Their style of living was exceedingly plain. Houses were usually small, unplastered, unpainted and rudely furnished. A huge fire on the hearth, fed with pine knots from the neighboring forest, gave light and warmth to those within the house, or the flickering flame of the tallow-dip shed its uncertain lustre over the scene. The floors were often without carpets, the tables without cloths and the frugal meal, cooked amid the glowing embers on the hearth, or in the iron pot suspended by a chain from the chimney hook, was eaten from pewter or wooden plates, with horn-handled knives and iron spoons. Clocks were a rarity, the "time o' day" being commonly "guessed" by the sun; pictures and musical instruments were few and of inferior kind, and the family library consisted, in most instances, of the Bible, an almanac and what books were in vogue at the village school." Orson F. Whitney, *History of Utah*, Vol. I, p. 18-19.

"As you pass on the mail road from Palmyra, Wayne County, to Canandaigua, Ontario County, New York, before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is because it is as large, perhaps as any in that country.

"The north end rises quite suddenly until it assumes a level with the more southerly extremity, and I think I may say, an elevation higher than at the south, a short distance, say half or three fourths of a mile. As you pass toward Canandaigua it lessens gradually, until the surface assumes its common level, or is broken by other smaller hills or ridges, water courses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveler as he passes by. The north end (which has been described as rising suddenly above the plain) form a promontory without timber, but covered with grass. As you pass to the south you soon come to scattering timber, the surface having been cleared by art or wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe that even the part cleared was only occupied for pasture; its steep ascent and narrow summit not admitting the plow of the husbandman with any degree of ease or profit. It was at the second mentioned place, where the record was found to be deposited, on the west side of the hill, not far from the

top down its side; and when I visited the place in the year 1830 there were several trees standing—enough to cause a shade in summer, but not so much as to prevent the surface being covered with grass, which was also the case when the record was first found." George Q. Cannon, *Life of Joseph Smith*, Appendix, note 2, p. 547.

Application: Why you believe God directs the affairs of our lives to work out His purposes, if we live righteously?

Third Sunday, April 20, 1930.

Lesson 14. A Choice Seer Raised Up— Joseph Smith Called.

Text: Sunday School Lessons, No. 14.

Supplementary References: Osborne J. P. Widtsoe, *The Restoration*, pp. 1-26; *Pearl of Great Price* "Extracts from the history of Joseph, the Prophet"; Lucy Smith, *Joseph Smith and His Progenitors* pp. 77-85.

Objective: To show that Joseph Smith was called of God to assist in the restoration of the gospel.

Organization of Material:

- I. Many revivals were held during the early nineteenth century.
 - a. These revivals were held to increase membership.
 - b. The revivals were very disorderly.
- II. One of these revivals came to Manchester, New York.
 - a. It was a united revival.
 - b. The ministers quarreled over who was to have the converts.
 - c. Dissension caused much perplexity on the part of those desiring religion.
- III. Joseph Smith sought God in an effort to determine which church was right.
 - a. He read the quotation from the Epistle of James.
 - b. He determined to test it out.
 - c. The Father and the Son appeared to Him.
- IV. The instructions of Jesus Christ to Joseph.
 - a. None of the churches were right.
 - b. Did not join any of them.
- V. Joseph Smith was called of God.
 - a. Many instructions were given which he could not relate.

Lesson Enrichment:

"These points, then, are demonstrated by the first vision of Joseph Smith:—the word of God is to be relied upon; spiritual gifts will attend the faithful even at the present day; the Christian churches of the world are without authority; the God of heaven is a God of personal, tangible form; the members of the Godhead are separate and

distinct in person; and, finally, the Church of Christ must be favored with continued revelation, else it must suffer spiritual death. But all these points were contrary to the doctrines of both Catholic and Protestant churches. In upholding them, the boy-prophet aroused against himself the opposition of the whole religious world. Is it a matter of wonder, then, that the name of Joseph Smith is known the world over for good or for ill? Is it a matter of wonder that the religious world should take cognizance of the boy's prophetic sight or that it should writh under the arraignment of the first vision? Is it not rather a matter of wonder and admiration, that the boy, scarce fourteen years old, evilly spoken of and persecuted, should still persist in his testimony that he had seen a vision? And from that first vision what further has grown adds further to the wonder and admiration of the boy selected to usher in another dispensation." Osborne J. P. Widtsoe, *The Restoration of the Gospel*, pp. 18-19.

Application: If we will be honest and sincere God will call us to serve in various positions in His church. Have you anyone in your family who has been called to work in the church?

Fourth Sunday, April 27, 1930

**Lesson 15. A Choice Seer Raised Up—
Joseph Smith Commissioned.**

Text: Sunday School Lessons, No. 15.
Supplementary References: Osborne J. P. Widtsoe, *The Restoration*, 43-54; B. H. Roberts, *New Witnesses for God*, pp. 49-56; Lucy Smith, *Joseph Smith and His Progenitors*, pp. 81-90.

Objective: To show that Joseph was instructed and cautioned with regard to his mission.

Organization of Material:

- I. Persecution followed his pronouncement that he had had a vision.
 - a. His friends became his enemies.
 - b. Methodist minister ridiculed him.
 - c. Evil associates led him to commit minor sins.
- II. The angel Moroni appeared to Joseph.
 - a. Joseph prayed.
 - b. The angel instructed Joseph.
 1. He told Joseph of the golden plates.
 2. He gave instructions.
- III. The angel appeared a second time.
 - a. The angel repeated all that he had said.
 - b. He told Joseph of great judgments which were to come.
- IV. The angel appeared a third time.

a. The message was repeated a third time.

b. He cautioned Joseph with regard to the plates.

V. The angel visited him a fourth time.

- a. Joseph's father sent him home from the field.
- b. The message was repeated the fourth time.
- c. Angel instructed Joseph to tell his father all that had happened.

VI. Joseph reported to his father.

- a. Joseph's father told him to follow the angel's instructions.
- b. Joseph's father told him the vision was of God.

VII. The angel appeared the fifth time.

- a. Joseph secured a view of the plates.
- b. The angel would not allow him to take the plates.
- c. The angel gave final instructions.

Lesson Enrichment:

"After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents. No sooner did he behold this sacred treasure than his hopes were renewed, and he supposed his success certain and without first attempting to take it from its long place of deposit, he thought, perhaps, there might be something more, equally as valuable, and to take only the plates, might give others an opportunity of obtaining the remainder, which could he secure, would still add to his store of wealth. These, in short, were his reflections, without once thinking of the solemn instruction of the heavenly messenger, and that all must be done with an express view of glorifying God.

On attempting to take possession of the record a shock was produced upon his system, by an invisible power, which deprived him, in a measure, of his natural strength. He desisted, for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not—there was the pure unsullied record, as has been described—he had heard of the powers of enchantment, and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength were all that was necessary to enable him to yet obtain the object of his wish. He therefore, made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditating he exclaimed, "Why can I not obtain this book?" "Because you have not kept the commandments of the Lord," answered a voice within a seeming short distance.

He looked and to his astonishment there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel and the last days were brought to his mind; he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when this holy wonderful things connected with this record. He

had come to be sure, and found the word of the angel fulfilled concerning the reality of the records, but he had failed to remember the great end for which they had been kept, and in consequence could not have power to take them into his possession and bear them away." B. H. Roberts, *New Witnesses for God*, Vol. II, pp. 62-63.

Application: If we are prayerful, God will guide and direct us through life. He will warn us of dangers. He will direct us in righteous paths.

Education of the Heart

A wonderful organ is the heart. It beats 72 times a minute, 4320 times an hour, 30,792,000 times a year. It pumps five quarts of blood a minute, seven and one-half tons of blood a day, equivalent to lifting 2000 pounds 122 feet in the air.

And there must be heart culture. This is what the Sunday school must do. This is definite service. We must be saved in our nation from the tragedy of extending intellectual frontiers and contracting spiritual boundaries. The Sunday school seeks the education of the heart. Its supremacy must ever be recognized since it is center and spring of character. Men rob municipalities, pillage coffers, scandalize civilization, blacken the pages of history because they have hard, cold, selfish hearts.

Socrates of old said: "The care of the body is important, the training of the mind is of great moment, but the culture of the heart is supreme and crucial." What we want is, not civilization, but civilization with the right sort of heart. *Bushnell*: "The world-wide nature is often cared for, but

heart culture is often ignored." *Watkinson*: "Rarely men think of putting the heart to school!" The imaginative, musical, literary faculties are cultivated, but the heart is neglected. Great genius, as well as ordinary talent, must be backed and directed by heart. God keep us from becoming idolatrous of brain. Heart, not head, must sanctify this world. It was Jenny Lind's heart that immortalized her voice. So it must be with business talent, with social gifts, with prided scholarship. Let scholarship stand alone, and it may only suffice to perpetuate one's name to a pitying age. Let it be kindled at the altar of the heart, and it may leave a track of light. Heart culture will prevent that intellectual conceit that is unaware of the rattle of its dry bones. Heart culture will keep men and women from that superficial mental illumination that lacks the urge of sacrificial passion. Heart education will keep us from extending intellectual frontiers while we contract spiritual boundaries. "Out of the heart are the issues of life."—*Selected*.

The Two Prayers

Last night my little boy confessed to me
Some childish wrong;
And kneeling at my knee
He prayed with tears:
"Dear God, make me a man,
Like Daddy—wise and strong;
I know You can."
Then while he slept

I knelt beside his bed,
Confessed my sins,
And prayed with low bowed head,
"O God, make me a child
Like my child here—
Pure, guileless,
Trusting Thee with faith since.
I know You can."—Anon.

PRIMARY



General Board Committee: *Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giauque*

LESSONS FOR APRIL

Teachers' Review Questions:

1. Elisha performed twice as many miracles as did Elijah. How does this fulfill what Elijah said to Elisha just before he was taken to Heaven?
2. Name the miracles performed by Elijah. Those performed by Elisha?
3. How did the religion of Syria differ from that of Israel? Why did Naaman wish to take soil from Israel up to his home in Syria?
4. Contrast the character of Elijah with that of Elisha.
5. Show that Elisha was not only a great helper of God but also a great helper of his country.
6. Show that Elisha had the spirit of Christ, "Love your enemies."

First Sunday, April 6, 1930.

Lesson 61. "And A Little Child Shall Lead Them."

Text: II Kings 5:1-19.

Reference: Sunday School Lessons, No. 61.

Objective: Great blessings come from a child's faith.

Memory Gem:

"Now I know that there is no God in all the world, but the God of Israel."

Song: "I Do Believe." (June Juvenile Instructor, p. 192) "Obedience" (Kinder-garten and Primary Songs—Thomassen.)

Pictures: Naaman's Wife and the Little Captive Maid.

Organization of Material:

- I. Naaman, the leper.
 - a. A beloved captain of the king's army.
 - b. A worshiper of idols.
 - c. His household, his king and his associates sorrow because of his condition.
- II. A Captive Maid inspires faith in his household.
 - a. She was a prisoner of war.
 - b. She had faith in Israel's God and in His Prophet Elisha.
- III. Naaman goes to Elisha for a blessing.

a. Goes in splendor with many presents.

b. Takes a letter from his king to the king of Israel.

c. Elisha tells him to bathe in the River Jordan.

IV. Through the power of God, Naaman is healed.

a. He follows Elisha's instructions.

b. He returns clean.

c. He rejoices and becomes a follower of the God of Israel.

Lesson Enrichment,—Point of Contact:

Let the children tell about some of the signs of spring. What are the birds doing outside? What are the flowers and birds doing? When the flowers went to sleep last autumn, they took a nice long nap for they knew that when they were rested Our Heavenly Father would awaken them again. He did it the year before and the year before and they knew He would again. Of course they had to be ready and willing to wake up and push their very hardest when the sunshine and the raindrops called them. Little folks, too, have to want to wake up and to be willing to jump quickly out of bed each morning when their mother calls them, don't they? Once there was a very fine man who was ill and he needed help to get well. Someone told him how he could get well. He was so glad to know how, that he traveled a long way. Then he nearly missed his blessing because he was afraid to believe what a Prophet of God told him.

Questions—Application:

To what kind of God had Naaman been used to praying? To what God did the little captive maid pray? What did the Prophet Elisha tell Naaman to do? Why did he not wish to do it? When he had faith enough to listen to what he was told what happened? One hundred years ago there lived a young boy who read in the Bible "If any one lack wisdom, let him ask of God; that giveth to all men liberally and upbraideth not." He believed what the Lord said in the Bible. So he went in the woods and prayed to know which church was right, and the Heavenly Father told him. Who was this boy? What church did he commence? How old is our church today? What God do we believe in? Name some of the ways in which we believe He can help us.



Frank W. W. Topham
NAAMAN'S WIFE AND THE LITTLE CAPTIVE MAID

"And she said unto her mistress, Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy." (Kings 5:3.)

Second Sunday, April 13, 1930.

Lesson 62. Gehazi Punished.

Text: II Kings 5: 20-27.

Reference: Sunday School Lessons No. 62.

Objective: Blessings follow obedience to the words of God's servants.

Memory Gem: Dare to do right; dare to be true.

Songs: "Obedience" (Primary and Kindergarten Songs.) "Dare to do Right" (Primary Song Book.)

Organization of Material:

- I. Gehazi, a servant to Elisha.
 - a. He had been obedient and faithful many years.
 1. A servant's duty is to obey his master.
 - b. He had the respect and confidence of his master.
 1. Elisha sent him to help the woman of Shunem in her trouble.
 - c. He knew of Naaman's healing because of obedience.
- II. He is tempted by Naaman's wealth.
 - a. When Naaman urged Elisha to take money.
 - b. He returns to Naaman asking for silver.
 - c. Naaman gives him double his request.
- III. He misrepresents the facts.
 - a. When the man of God questioned him.
 - b. Because he wished to keep the confidence of his master.
- IV. Punishment follows disobedience.
 - a. Elisha rebukes Gehazi.
 - b. Leprosy, his punishment.

Lesson Enrichment,—Point of Contact: Almost every conference time the President of Our Church, Heber J. Grant, gives a special message to the people. At one time, among other suggestions, he urged the farmers to plant sugar beets. Now some of the farmers forgot that the president of our church has the power to give to us the word of the Lord, so they went home and planted potatoes. But we know of one young man who listened to his advice. This young man said to himself: "I will plant sugar beets. I have always tried to do what I am told and I am going to do so now." When harvest time came, he found that nearly every farmer in his neighborhood had planted potatoes. Everybody had potatoes; the stores had too many potatoes, so the farmers who planted potatoes couldn't sell them. So of course they didn't get much money for them. But the young

man who planted sugar beets sold all he had because the sugar factory needed them. And they paid him a good price too. The next time that one of the Quorum of the Twelve Apostles came to visit the saints in this young man's town, the young man told him this story. As he told it the visiting elder noticed that he had brand new clothes on, that he looked prosperous and best of all that he had the smile of satisfaction and contentment that always goes with those who know their duty and who do it. Sometimes there are people who think they do not need to obey counsel. Our story today is about a man who felt that way. Let us see how he got along.

Application:

Ask the children first to tell you of an incident which has happened in their lives in which they have felt that they did not need to obey. Then call for an incident in which they obeyed, and were blessed. Compare the two. Then let them tell of some of the things in which all boys and girls obey their bishop? The President of our church always advises us to do certain things on Sunday? What are some of those things?

Third Sunday, April 20, 1930.

Lesson 63. Three Other Miracles

Text: II Kings 4:38-44; 6:1-8.

References: Sunday School Lessons, No. 63.

Objective: Blessings follow obedience to the words of God's servants.

Pictures: "Naaman's wife and the Little Captive Maid," (See opposite page.)

Memory Gem:

For a truth the Lord doeth nothing except he revealeth it to His servants, the prophets.

Songs: "Nature's Easter Story," Song Stories by M. and P. Hill.

Organization of Material:

- I. Elisha through God's power counteracts poison.
 - a. Elisha receives a visit from the sons of the prophets.
 - b. At this time, there was a dearth in the land.
 - c. A stranger among them gathers wild herbs.
 - d. One of their number discovers the mistake.
 - e. The Lord blesses the food to their good.
- II. Twenty loaves satisfies a hundred men.
 - a. They were offered at the request of God's prophet.

- b. The servant doubts that they are enough.
- c. The Lord's promise fulfilled.
- III. Iron is made to swim.
 - a. Elisha's students commence to build a larger house.
 - b. One man loses a borrowed axe head.
 - c. Elisha assists in recovering it.

Lesson Enrichment—Point of Contact:
Since this is Easter Sunday, sing several Easter songs. Then let the children tell you why we are celebrating Easter Sunday. Continue using the approach that is suggested in the leaflet. (Sunday School Lessons No. 63.)

Illustrations,—Application:

Call the children's attention to the fact that every morning the sun rises, and every evening it sets, whether we see it or not. Every winter is followed by spring and by the other seasons in their turn. There are certain laws which govern all of these things. When these laws are obeyed then there is harmony and peace. We as little children know that if we remain up late we are sleepy the next day, and if we put our hands on the hot stove they will be burned. We do not always know why these things are so—but God knows why. He understands all these laws. Physicians know some of these laws. They know that if a certain medicine is put immediately on a little child's arm that has been stung by a wasp that the poison in that arm will turn to something that isn't poison and the arm will not swell at all. Among us we have leaders who are called by God to tell us what to do. These men are inspired, so when they tell us to do as the Word of Wisdom suggests what is the wise thing to do? Name one wonderful thing which the Lord has promised will follow obedience to the Word of Wisdom. What shall we drink instead of coffee?

Fourth Sunday, April 27, 1930.

Lesson 64. "Having Eyes They Saw Not."

Text: II Kings 6: 8-24.

References: Sunday School Lessons, No. 64.

Objective: The Lord blesses and protects those who trust in Him.

Memory Gem:

Song:

"Dearest Children"—Sunday School Song Book.

"In The Sky Above Us"—Hollis Dann Book I.

"Our Angels"—Sunday School Song Book.

Organization of Material.

- I. Elisha, upsets the plans of the King of Syria.
 - a. The King comes to make war upon Israel.
 - b. The army's hiding place is revealed by Elisha.
 - 1. Elisha warns his king to avoid the Syrian camp.
 - c. The King of Israel obeys God's servant and is protected.
- II. The Syrian Army sent to take Elisha.
 - a. First, a servant is sent to locate the Prophet.
 - b. The army comes by night.
 - 1. It surrounds the city where Elisha abides.
 - c. Elisha's servant is alarmed.
 - 1. The heavenly hosts are shown to him to calm him.
 - d. Elisha trusts in God.
- III. The soldiers are struck blind.
 - a. At the request of Elisha.
 - b. The prophet, whom they sought, leads them to Samaria.
 - c. They discover their situation.
 - d. Their enemies send them home in peace.
 - 1. After they had given them food and drink.

Lesson Enrichment—Point of Contact:

To help the children call to their minds the strange but effective ways in which the Lord has fought the battles of those who have trusted in Him, let us show them some pictures. Turn to page 415 of The Juvenile Instructor for July, 1929, and let them tell about this battle. (The Fall of Jericho). Remind them also of the story of "Gideon's Pitcher Warfare" which was told in October. Then show them the picture "David Accepts Goliath's Challenge," on page 598 of the Juvenile Instructor for October, 1929, and let them tell about that battle. Then tell them about the battle in which the soldiers were struck dumb.

Application: During this lesson period the children have been told of how four different men trusted in God. Find out from them how they feel about trusting in God to-day? When they have a difficult errand to run or become frightened what may they do? If they happen to find themselves alone and darkness comes on and they need help what is a good thing to do?

KINDERGARTEN



General Board Committee: *Charles J. Ross, Chairman; George A. Holt, Vice Chairman;
assisted by Inez Witbeck*

LESSONS FOR APRIL, 1930

First Sunday, April 6, 1930

Lesson 47A. The Children's Period

In this Children's Period there are three distinct things about which we wish our children to express themselves.

First, in song and in story we wish them to tell us of nature's preparation for the "awakening" time. Review the story of Mother Nature's housecleaning with the assistance of all of her fairies and help the children to feel that God our Father sends these folks to help awaken all plant life for the benefit of His children.

Second, we wish by means of pictures and suggestions to help our little folks tell us the stories with their messages which we told them last month.

Third, we hope to call their attention to the fact that today it is one hundred years since our church, the Church of Jesus Christ of Latter-day Saints was organized.

After we have called the children's attention to the awakening of nature, show them the picture of Christ feeding the five thousand (to be found in your Bible Story Book.) Let them name the people in the picture who are helping some one. Also count in how many ways Jesus has helped folks on this day. Let the children suggest how His Father in Heaven helped Him.

Show the picture of The Raising of Jairus' Daughter found in the last issue of *The Instructor*, and let the children tell who the persons are in the picture, what happened to the little girl, and what Jesus with the help of Our Father has done for her. Mary Stewart in her "Tell Me a True Story" makes this beautiful comment: "When Jesus took her hand the little girl woke up. Jesus gives us our life every single morning, when the night's sleep is over. To-morrow morning when you wake up I want you to think of that. Think of the little girl who was lying more asleep than you have been all night, and think of Jesus strong and loving standing by her side, holding her hand and saying, 'Little maid, arise.' Then say to yourself: 'He is saying that to me too.' And try all day to use the life He gives you in your hands, and feet and eyes, and lips, to please Him."

Then show the picture of "Jesus and the Little Children" found in *The Juvenile Instructor* for February, 1929, page 115, and let the children tell you how Jesus wanted to see the children and how He blessed them and why.

The picture of "The Last Supper," found in the *Juvenile Instructor* for August, 1929, page 434, shows Jesus and His apostles. Find out from the children what they are doing and why? What Jesus tells them to do often, why we partake of the Sacrament, etc. etc. Be sure to have the children repeat the Memory Gem:

"Tis good to meet each Sabbath day,
And in His own appointed way
Partake the emblems of His death,
And thus renew our love and faith."

—George Manwaring.

Last but not least show the picture of Joseph Smith ("Bible and Church History Stories," a book used by the Primary Department of the Sunday School, page 2, part 2, or any picture of Joseph Smith you may have in the picture set for the Kindergarten Department,) and the picture of "The Church Organized" (in the same book, part 2, page 42). Let them hold up their ten fingers ten times to say how old our church is on this birthday.

Then tell the story "Mr. Butterfly's Coat" found in this issue in *The Children's Section*.

Memory Gem:

Just a tiny piece of bread,
While I eat I bow my head
Now a sip of water clear
To show I love my Savior dear.

Songs for the month:

"Easter Song," page 10, *Kindergarten and Primary Songs*, by Frances K. Thomassen.
"Nature's Easter Story," page 37. *Song Stories* by Patty Hill.

Rest Exercises:

Pretend at being asleep as the caterpillar is. Then have one child represent the wind, one the rain and another the sun. These in their turns will touch the sleeping ones who will stretch their arms outward and fly, representing the butterfly just out of the cocoon.

Second Sunday, April 13, 1930.

Lesson 48. The Death of Jesus.

Text: Matt. 27:22-25; 32-50, 57-60; Mark

15:1-15, 21-47; Luke 23:22-56; John 19:16-30, 38-42.

Helps: "Jesus the Christ," Chapter 35; "The Life of the Master," John Watson, Chapter 29.

Objective: True greatness consists in losing self for the good of others.

Pictures: "On the Road to Calvary," "Jesus and His Mother," *The Juvenile Instructor*, September, 1929, page 526. "The Entombment," Bible and Church History Stories, page 148. (The same picture is found in the Kindergarten Set of Pictures.) "Christ in Gethsemane," same book, page 136. (Same set) "Christ Taken Captive," same book, page 140.

Organization of Material:

I. Jesus Taken from the Garden of Gethsemane.

- He had gone there to pray.
 - Christ knew his mission, and his coming trial.
 - "Not my will, but thine be done."
- The soldiers take Him before the priests.
 - His attitude.
 - The cry "crucify Him."
- Pontius Pilate believes Him innocent.

II. On the way to Golgotha.

- Because of bodily weakness His cross is borne by another.
- Sympathy manifested.
 - By women.
 - Christ sympathizes with them.

III. The Crucifixion.

- Love for others shown.
 - "Father forgive them." (Luke 23:24)
 - "Mother behold thy son." (John 19:26)
 - "Today thou shalt be," etc. (Luke 23:42)
 - "I thirst" etc. (John 19:28) The only thought of self.
 - "It is finished." (John 19:40)
 - "Father into Thy hands." (Luke 23:46)

IV. The Burial.

- Joseph of Arimathea requests Christ's body for burial.
- Special preparations made.
- His body placed in the tomb.
- The three Marys watch the burial.

Lesson Enrichment:

Talk with the children about their gardens. Find out what everybody seems to be doing with the soil in these gardens. Why have they been spading and raking? What will they do next? What is the farmer doing at this time of year? What seeds will be planted? What seeds will you plant in your garden? Why do you bury the seeds? What do you expect to happen soon?

Then sing with the motions the little

song: "In My Little Garden Bed" or "The Little Plant" from Finger Plays by Emilee Poullson.

The Little Plant

In my little garden bed
Raked so nicely over,
First the tiny seed I sow,
Then with brown earth cover.
Shining down, the great round sun,
Smiles upon it often;
Little raindrops, patterning down,
Help the seeds to soften.

Then the little plant awakes,
Down the roots go creeping.
Up it lifts its little head
Through the brown mold peeping.
High and higher still it grows
Through the summer hours,
Till some happy day the buds
Open into flowers.

As you commence the story of the Death of Jesus how would it be to suggest that you are about to tell a story of the greatest man who ever lived. Perhaps the children will suggest who He is.

The last story we told the children was the story of the Last Supper. After Jesus and His disciples had left the room where they had eaten, Jesus went to the Garden of Gethsemane to pray. He had known always that He must suffer and die to help all the people of this world, but now He knew that the time had come for him to do it. So He prayed to Our Father to help Him. After He had told Our Father He was ready to do His will, the wicked soldiers who had been planning to take His life came and led Him away a prisoner. Just think! They took this Man who had helped so many people so many times, Jesus knew He had done no wrong but He knew that He had a special work to do, so He went calmly along. When people poked fun at Him, He said nothing.

As you tell the story emphasize the glorious work He was doing rather than the horror of His death.

Application:

As the children look at the picture of Jesus Christ walking by His cross, ask them to name over with you how many times He thought of other folks rather than Himself as He did this. Then let the children name some of the times or situations in which they may serve others. When the neighbor boy Dick calls you to come to play just as mother has asked you to tend your baby brother, what would a brave boy do? Memory Gem: Same as for last Sunday.



AT THE TOMB

Third Sunday, April 20, 1930.

Lesson 49. The Resurrection.

Text: Matt. 28:1-10; Luke 24: 46-49.
Helps: "Jesus the Christ" pp. 681-683, 695-697.

Objective: He that believeth in Christ, though he were dead, yet shall he live.

Pictures: "Jesus and His Apostles," *The Juvenile Instructor*, Sept. 1929, page 528, "Women at the Tomb," (See page 133.)

Organization of Material.

- I. Mary Magdalene and Others Visit Christ's Tomb.
 - a. They come with spices and ointment.
 - b. They wonder who shall roll away the stone.
- II. An angel announces the Resurrection of Christ
 - a. To those who had come to the tomb.
 - b. He had rolled away the stone.
 - c. He said,
 - 1. "He is not here, He is risen."
 - 2. "Go tell His disciples."
 - 3. "Ye shall see Him in Galilee."
- III. The Risen Lord appears.
 - a. To Mary as she left the burial place.
 - b. To Peter and John.
 - c. To His apostles.

Lesson Enrichment:

Call the children's attention to the seeds that are waking up and pushing their lovelier selves above the ground, to the buds on the trees opening and to the fact that Mother Nature is tacking down her lovely new green carpet now that her house is nice and clean. Sing some Easter songs. Then continue with the approach to the lesson suggested under Lesson 49 in "Sunday Morning in the Kindergarten."

Application.

In the picture of "Jesus and His Apostles," referred to above, notice the two men with their hands extended as if to welcome Jesus. Notice the one bowing to the floor. When folks do these things to others it shows us that they love them about how much? When we know folks, and love them, we believe what they tell us generally, do we not? Jesus said "I am the resurrection and the life. He that believeth in Me, though He were dead, yet shall he live." It is for this very reason that we believe that some day we will see our little friends again, those who have died and have gone to live with God.

See the story "Grandmother's Present" in this issue in the Children's Section.

Memory Gem:

"Let your lives, oh, children dear,
Be as Easter Lilies white,
Scattering sweetness far and near
Carrying everywhere delight."

Rest Exercises:

That good old mother hen we see scratching for worms for her baby chicks is really the one who gives us eggs for food. We may be coloring some for Easter. Represent the mother hen as she scratches for seeds and worms; as she flies angrily at the cat who would steal her children; as she quietly settles down spreading her wings to make a shelter for them; as she teaches them to take a drink of water.

Fourth Sunday, April 27, 1930.

Lesson 49 A. The Ascension

Text: Luke 24: 50-51; III Nephi, Chapter 11, 12, 27, 28, 13-15.

Helps: "Jesus the Christ," pp. 695-697. Objective: He who does the will of His Father in Heaven will some day return to live with Him.

Pictures: "The Ascension" *Juvenile Instructor*, October, 1929, page 585, and also in "Bible and Church History Stories," page 156.

Organization of Material:

- I. Introduction.
 - a. Jesus appeared to several groups after His resurrection.
 - 1. He taught them.
 - 2. He showed His wounds to Thomas.
- II. Jesus' Last visit with His apostles.
 - a. His message to them.
 - 1. "Go ye to all nations."
 - 2. He that believeth and is baptized shall belong to God's kingdom.
 - 3. "I shall help you always."
 - b. He places His hands on their heads and blesses them.
- III. He ascends into Heaven.
 - a. As He blesses them.
 - b. He is taken up in a cloud.

Lesson Enrichment:

As we continue our songs and talks of springtime and the awakening of all nature find out from the children who it is that sends the sun and the rain to awaken the sleeping flowers, trees and grasses. Our Father in Heaven awakened Jesus after He had died, showing us that He will awaken us too, after we are gone. And besides that He has promised us that if we do His will we shall live with Him. Listen and we shall hear how He took Jesus to live with Him.

Application:

Let each child look well at this beautiful picture of Jesus. ("The Ascension," *Juvenile Instructor*, October, 1929, page 585.) Notice how his eyes, his face, his hands seem just as alive as do ours. And it is so. Jesus Christ still lives, He is alive today to help us whenever we call upon Him. But He asks something of us too. Name some of the things He has told

us to do? The more folks do for each other the better friends they become, and this is true of us, and Our Father in Heaven. The more we love Him the more we will serve Him.

"If ye keep my commandments and endure to the end, you shall have eternal life, which gift is the greatest of all the gifts of God."

Establishing a Frame of Mind

"I don't see what's the matter with me this morning," said a young chap, "I'm downhearted and everything seems against me. I can't imagine what caused it."

"And I feel just the opposite," responded the friend to whom he spoke. "I'm walking on air, just as though something big were coming my way."

Each described his frame of mind without knowing it. Now, your frame of mind is not a matter of lucky chance or unfortunate happening. While it is not always a result of conscious choice, it is a condition over which you largely have control.

Your frame of mind will follow your habits pretty closely. It may be likened to a river in flood time, which is apt to leave the channel and wander over fields and even through the streets of cities. It does a lot of damage, and most likely could have been prevented if the right precautions had been taken to keep the channel of the river clear and the banks free from accumulations of driftwood.

There are means of control at your command. Let the final conversations of the day be on things of a pleasant nature. Suppose you try reading some-

thing uplifting before you retire. From five to ten minutes will answer. Or deliberately turn your thoughts to pleasant things. Maintain control of your thoughts until sleep comes.

These precautions, simple in themselves, will have a surprising influence on your waking thoughts the following morning, and consequently, on most of the following day.

It is quite necessary to continue the effort on rising the following morning, so that you may get through the day with an established frame of mind in keeping with your best ideals.

Begin the day by looking for something elevating. There is much of it all around you. Even a brief thought of it will start your mind in that direction. Grapple with your work and problems and do not let them grapple with you. Prove that you are the master here.

With a little practice you may maintain a frame of mind that will carry you forward in your day's work, and it will uphold you in your best ambitions, for few things count for more here than a serene, even temper of mind—*Kind Words*.

Sayings of Washington

It is better to be alone than in bad company.

Let your recreations be manful, not sinful.

A scarcity of worms does not cause a hen to quit scratching.

Labor to keep alive in your breast that little spark of fire called conscience.

Every action in company ought to be with some sign of respect for those present.

CHILDREN'S SECTION



Pep

By *Venice Farnsworth Anderson*

CHAPTER THREE

PEP LEARNS A NEW TRICK

Honey-girl's eyes opened wide in amazement as she heard a dreadful, wailing noise which seemed to come right through the walls from somewhere out doors.

"Ough-Ough-Ough-Ough - Ough oo-oo," it sounded again.

"What in the world is that?" whispered Honey-girl as she hurried over to her mother's side.

Mama-dear was not quite sure herself. She opened the back door and they went out to see.

At the side of the garage sat Pep. He was sitting on his hind legs with his head thrown back, his nose pointing in the air. Every minute or two, he would open his mouth and make that fearful, howling noise.

"Poor doggie," exclaimed Honey-girl, "he doesn't like to be all alone out doors!"

"Well, we can't keep him inside anyway. Have you forgotten what he did this morning?" replied Mama-dear.

Pep had been let loose on the back porch where he was supposed to play nicely with a big rubber ball. But instead of playing with the ball, he had tossed apples and potatoes all over the floor, had torn a new wool mop to pieces, knocked the scrubbing board down the basement steps and scattered waste paper in every corner of the porch. Next, he had fussed with the

refrigerator door until he got it opened and then he had stolen a large piece of boiled beef which Mama-dear was planning to use for lunch. This was too much. Daddy had had to take him out and tie him to the garage door by a long rope.

At first he had had a wonderful time out there, digging in the soft snow and chasing his tail around and around. But all of a sudden something had happened to spoil his fun.

"What's the matter, Pep, little boy?" asked Mama-dear, as she came up to him.

Pep looked wistfully up at her and opened his mouth to wail again.

Mama-dear saw what was the matter in an instant. In frisking about the garden in the snow, Pep had tangled his long rope around the shrubs and the tree trunks until he had made it so short that he could not run at all.

"Hold still, puppy, and I'll untie your rope," said Mama-dear.

But Pep did not know what it meant to hold still. Instead, he kept jumping all over Mama-dear, trying to lick her hand or to put his soft, little nose against her cheek.

At last Mama-dear gave up attempting to untie such a jiggly knot and persuaded Pep to follow her back and forth the way he had gone so that he could untangle his rope himself. For a few minutes he tagged her around bushes and under branches like a good dog. But as soon as his rope became long enough to give him any room to run away he trotted in the wrong direction. He darted behind first one



THE CHIEF ACTORS IN THE STORY

rose bush and then another until, in short order, he was in a worse fix than he had been before.

Then Honey-girl had a good idea. She ran into the house and came out again with a small piece of meat in her hand. Pep smelled it and came bounding as far as his rope would let him. Honey-girl held the meat back of her and ran under branches and around tree trunks just the same way that Pep had done. She was very careful to keep just a little way ahead of the prancing, little puppy. When his rope was all untangled, she patted him lovingly and gave him the meat. Then she and Mama-dear ran back into the house.

Pretty soon, just as they had settled down to read a story, they heard Pep howling again as if he were in dreadful pain.

Mama-dear looked out the back window. There sat Pep on his hind legs, his wise little head thrown back, his mouth wide open. His long rope was not the least bit tangled up. He was just crying for something more to eat and he would not stop making that dreadful noise until Honey-girl took a cookie out to him. Then he was good for a long time.

After that, they realized that Pep was too smart a dog to run away from a good home and so they did not tie

him up any more. They let him run loose. He loved to hear Honey-girl's clear voice call, "Here Pep! Here, Pep!" and would come dashing up to her whenever he heard her call. He nearly wagged his tail off when David-boy came out to play with him. He nipped his yellow curls and licked his dimpled hands as if he could not get enough of his little master.

Chapter Four.

PEP COMES UNINVITED TO THE BIRTHDAY PARTY

One day Honey-girl had a birthday party. Her little cousins and friends arrived about two o'clock, all dressed in their best clothes. They were having a great time playing "London Bridge Is Falling Down," when Mama-dear called them to form in line and march into the diningroom.

The shades were drawn over the diningroom windows and big, red candles were burning at either end of the table. In the center was the birthday cake. It looked like a red and white castle with red torches blazing on it.

At the foot of the table sat David-boy, in his high-chair. His little face was beaming and he was motioning to the children to hurry in and find their seats.

At each child's place was a high,

paper cap and a heart-shaped basket filled with tiny gum-drops. At both ends of the table were platters loaded with potato chips, sandwiches and salad. Every child had a tall glass of red lemonade.

Honey-girl told her guests all about the cake. It had surprises in it. But these were all covered up with the icing so that no one could tell where they were. The one who chose the piece with a ring in it, would be the first one to be married. There was a dime hidden somewhere in the cake, too, and the child who chose that piece would be sure to be very rich. Then there was a thimble.

"Nobody wants the thimble," explained Honey-girl, "because you will have to work to get rich if you find that."

When the children had eaten all the sandwiches and salad that they possibly could, they all held their breath for a moment and then gave a mighty puff to blow out the candles on the birthday cake. In an instant the little lights went out and then Mama-dear helped Honey-girl cut the cake. She gave each child a chance to choose just the piece that he or she wanted.

For a few moments no one said a word. They were too busy eating. Suddenly Dick, who was sitting at the end of the table, gave a scream. He had bitten onto the ring and it was caught in a place where he had lost a tooth. As soon as he could get it out, he licked the frosting off the bright, red stone and put the ring on his finger.

A minute later, Katherine found the thimble. Every one teased her about having to work to get rich but she said that she did not care, for she already had a wrist watch that would really go and a walking-talking doll.

No one seemed to be able to find the dime. All the boys had eaten up their cake and so they said that they were still hungry and had another piece. Still no one found the dime. Suddenly little Jean, who had just put a

bite of cake into her mouth, started to choke. Her brother, Dick, jumped up to pat her on the back. She pulled something hard out of her mouth. It was the dime and she had come within an inch of swallowing it.

When the children had eaten all the ice cream that they possibly could, they went back into the front room to play games. They were having a great time chasing one and other around playing musical chairs when all of a sudden all the boys gave a yell and rushed to the front window.

There was Pep. He had not received an invitation to the birthday party, but he had come anyway. He was standing with his front paws on the window ledge, his mouth open laughing and his tail wagging as fast as it could go.

It did not take the boys long to invite him to the party. They opened the door and brought him right into the room. In two seconds, he was the center of everything.

"Oh, he has my shoe!" "He's spoiling my sash!" "He's taken my handkerchief!" screamed the girls from different corners of the room. For Pep scampered around so fast that no one could tell where he would be next.

The boys tried their best to catch hold of him but he was always one jump ahead of them. He would dart away from one place to another, leaving a pile of boys behind him. Before they could get up off from the floor where they had fallen trying to grab him, he would be prancing away somewhere else.

He had just frisked up to David-boy who was leaning over his high-chair calling "Here, Pup! Here Bup!" when Mama-dear opened the French doors to see what in the world was causing the screaming and laughing.

Pep gave David-boy's knees a friendly nip and then plunged past Mama-dear into the dining room. Here he found a piece of cake which some

child had dropped on the floor. He snatched this up in his mouth and before anyone could stop him, scooted out of the dining room and into the bedroom where he hid under the bed to eat his cake in peace.

When he had eaten every crumb of cake, he stuck his little head just a tiny way from under the bed to look mischievously at the children who had gathered around. If any of them came near him, he would dart back and say, "Yip, yip!" He would not mind even Honey-girl, and come out, until she showed him another piece of cake. He swallowed this at a gulp and darted back into the front room, ready for another kind of game.

As the children were going home that evening, they told Honey-girl that they had never had so much fun in their lives and that the party would have been spoiled if Pep had not come to it.

(To be Continued)

Mr. Butterfly's Coat

Bennie's face puckered into a frown. "I can't get dressed. The old button-holes won't go near the buttons, and the buttons just run away from my fingers!"

Down splashed a tear, then another. There would have been a shower of them soon, but Bennie happened to glance out of his window and what he saw made him forget all about his buttons.

Up in the big tree just out of Bennie's reach was a big, greyish brown worm dangling in the air, with a brown leaf wrapped around it, partly on, partly off.

"How funny," cried Bennie. "Why, Mr. Worm is trying to put his clothes on. Maybe he can't find any buttons either."

The worm twisted and turned, pulled and fussed, and wriggled, and out came a beautiful brown and gold wing. "Oh!" cried Bennie, "He is taking his clothes off. How funny!"

Bennie kept watching Mr. Worm and it seemed hours that they stayed that way—the little boy with a shirt-waist on, but not buttoned, one stocking on, and one off, inside the window; and Mr. Worm outside the window with his winter coat part off, part on—two poor little creatures that found their clothes a dreadful bother.

But at last Mr. Worm made up his mind to get his work done and he gave another big pull, then, out came a beautiful gold and brown butterfly, who waved his wings gently to Bennie and flew away.

Bennie was so surprised! He ran and told Mother all about the worm and wings and leaves. But mother knew most everything and she said, "That was Mr. Butterfly, and it took him about two months to get his coat off. And he didn't frown and complain. He was patient as could be."

Grandmother's Present

It was grandmother's birthday and mother was going to send her an Easter Lily, for you see it was Easter Sunday too.

"Oh! It smells good," said Nellie.

"May I carry it to grandmother's house?" said Billy Boy, "I'll be ever so careful."

But do you know, ever so careful wasn't careful enough, for as Billy Boy stepped off the front porch, the Easter Lily slipped from his arms and crashed to the pavement. Of course it was badly broken and Billy Boy's tears would not restore its beauty.

Billy knew that it was foolish to cry about it, so he set to work to think of something else that would do for an Easter birthday gift for grandmother. He thought and thought and thought.

"Well, well," said Grandmother, "A flower pot filled with Easter eggs. Colored eggs."

Nellie had suggested it and Billy Boy liked her thought.

HEALTH HINTS

By Estelle Webb Thomas



Little Happy Harrigan drinks lots of milk,
Wakes up every morning feeling fine
as silk;



Little Silly Sullivan dearly likes his tea,
Gets up feeling grouchy and cranky
as can be.



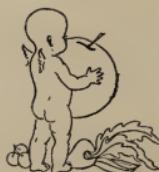
Little Happy Harrigan likes whole-wheat bread,
Sullivan won't eat it—he'd rather die, he said.



Little Happy Harrigan sleeps ten hours each night,
Wakes up every morning feeling peppy, gay and bright!



Little Silly Sullivan sits up till ten o'clock,
His eyes are dull and heavy, and his head feels like a block.



Little Happy Harrigan eats fruits and greens,
And gets his proteins mostly from such foods as peas and beans.



Little Silly Sullivan enjoys rich, heavy meats,
And any time of day or night he stuffs himself with sweets.



Little Happy Harrigan likes to
breathe fresh air,
To brush his teeth and take his bath
and brush and comb his hair.



Little Silly Sullivan sleeps in a
stuffy room,
He says he cannot wash and brush,
the school-bell rings too soon!



Little Happy Harrigan stands up
straight and tall,
He rests when he is tired—so he's
never cross at all!



Little Silly Sullivan droops like a
wilted weed,
His poor lungs never had a chance—
they're cramped to death, indeed!



Little Happy Harrigan he stifles
every sneeze,
He doesn't send disease germs out on
every passing breeze!



But little Silly Sullivan, when he a
cold enjoys,
Presents free germs—by billions, too
—to all the girls and boys.

So do your health chores carefully,
and mind what you're about!
Or you'll be Silly Sullivan—if you
don't watch out!

THE BUDGET BOX



The Budget Box is written entirely by children under seventeen years of age. To encourage them, "The Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "The Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Santa Surprises Billy and Ted

It was just two weeks before Christmas! Bill, Ted and Bob were walking down the street, talking about all the fine things they hoped Santa would leave for them. "I'll get a 'lectric train, a little car I can ride in, an areoplane and a wagon," said Bill.

"I'll get a lot o' things, too," said Ted.

"I don't know what I'll get," said Bob.

Now Ted and Bill had been skating on the pond in the pasture every night for nearly a week, and had forgotten to milk the cows, feed the pigs, chickens, sheep, etc., and their daddy had done their work for them. Bob, however, had done his work every night."

Christmas day dawned clear and bright, Bill and Ted ran to see what Santa had left. Ted found a little stick horse his daddy had made for his baby brother, while Bill found a rattle. Both boys were very much surprised and disappointed. However, in Ted's stocking was a letter from Santa which read.

"Dear Ted and Bill: I know you will be disappointed in the presents I am leaving for you, but as you know,

when Christmas draws near I always watch the boys and girls to see whether they are good or bad and give them toys according to their actions. Now you boys should have done your evening chores such as milking the cows, feeding the chickens, etc. Instead, your daddy did your work while you played. Now instead of the nice toys for boys your age I left baby's toys. Can you guess why? Let me see if you can be real men by next Christmas and you will get toys to suit you. Here's luck to you.

"Santa Claus."

Bill and Ted hung their heads in shame.

Later in the day Bob came over to see what his friends had received, and brought his many fine toys with him. He received an electric train, an aeroplane, a car, and a wagon. (Just what Ted and Bill had wanted.) When he saw what Ted and Bill got Bob offered to divide his toys with them but they told him that they had learned a lesson and that Santa would find they could be men by the next Christmas and they were.

Age 9.

Mildred Wilkins,
Hill Spring, Alberta, Canada

Beautiful Autumn Days

Beautiful autumn days so fair
Ripen the apple and peach and pear,
Robbing the trees of their sheltering
leaves,
Leaving them cold and bare.
Beautiful Autumn days!

Beautiful fields of yellow grain
Are being cut, for they're ripe again,
Stretching like gold in beauty untold,
Waving in gentle refrain.
Happy autumn days!
But autumn days, one by one,
Will leave us here—their work is done.
Leaving the earth in joyful mirth,
Laughing at the jolly round earth.
Goodbye to the autumn days!

Age 15 Louise Mills,
Baker, Oregon

My Fluffy

I have a kitty named Fluffy. She has three little kittens. One day she carried them in her mouth and laid them in the automobile. When we went to get into the car we saw her curled up snugly on the laprobe. She had a fine home for her babies. We did not want her there so we made a bed in a box in the garage and let her live in it.

Age 8 Elva Stone,
R. D. No. 3, Sandy, Utah

The Adventures of the Three Cats

Once three cats lived in a nice cozy home in Major Brown's barn.

Two cats made one cat work. Their names were Whitey, the littlest; Billy the next, and Blacky, the oldest.

Billy and Blacky were rich cats, but Whitey did not get his share.

Now one day when Billy and Blacky were sitting on the covered porch on a summer day a golden coach drove up. Out stepped the Queen of Fairy-land.

"I want to see all of you together, and remember the cook," said the

guest. Whitey was sent for and came quickly. All of them stood in a row before the Queen. Whitey had on his old clothes, but these were not counted.

The Queen looked the cats over and at last said, "I take Whitey for my bridegroom. You have treated him badly, now you shall pay for it."

She led Whitey away to the coach without another action or word.

After the coach disappeared down the road Blacky said, "It serves us right; we should have treated him right. It's too late now."

"Yes, it is," answered Billy.

They went in the house to finish the dinner which Whitey had started. As they went passed the box in which their money was the lid was open and the money was gone.

They lived in despair the rest of their lives, while Whitey lived in Fairyland.

Age 9. Louise Mary Higbee,
Box 32, Dubois, Idaho



Drawn by BARBARA CHRISTENSEN

Age 14. Box 653, Durango, Colo.

(Continued on page 149)

Polly Winkums



By
Jane Adams Parker.

II.



FIRST a funny peaked beak, a body, two , two and four toes to each foot, and here is a Polly . But take your of paints, color her green; put a little red cap on her and a black necklace around her neck, and you have a picture of our Polly Winkums.

Now, Polly was sitting on the back of a watching Grandma Winkums hang her Christmas cookies on the branches of the Christmas .

There were cooky and , and and and and, oh! a lot of others!

But just as Grandma Winkums took up her to cut a piece of string from the ball she held in one , to hang a cooky on the , the rang.

Down went the and on the rug.

Grandpa Winkums put down his and threw open the . My! what a lot of happy faces! "Merry Christmas!" shouted all the grandchildren, clapping their .



Grandpa Winkums ran for a  to brush the snow from their  and . Grandma Winkums took off their  and  and put them by the  to dry.



Then all the children and their papas and mammas went in to see the Christmas .

"But where is Polly Winkums?" asked Grandma Winkums.

Up jumped all the grandchildren and began to look under  and under the . But no Polly could they find.

"I think I will look in the " said Grandpa Winkums.

But just then Polly peeped out her  from behind the big silver  on the tip-top of the Christmas .

"Ha-ha-ha! that's the time I fooled you!" And down she flew, right to the cooky .

First she pecked his trunk, then she ate the , feet and body. When all was gone, Polly winked one eye and laughed, "Take a bite, it's fine."



THE FUNNYBONE



Eggs While You Wait

Customer: "Are those eggs strictly fresh?"

Grocer (to boy helper): "George, are those eggs cool enough to sell yet?"

Now, Wouldn't It?

"Tell me, what does the Christmas tree stand for?"

"Well, it would look sort of silly lying down."

Decidedly

"Do you believe in clubs for women?" asked the reporter of the local newspaper, interviewing the visiting celebrity.

"Yes," he replied judiciously, "if kindness fails."—Temple Topics.

Knew Her Bible

The Sunday School teacher was having her class recite the names of the books of the Old Testament and they had got as far as Amos." "What comes after Amos?" asked the teacher.

"Oh, I know," exclaimed one excited little girl.—"Andy."

True

Student: "Fourth floor, please."

Elevator Man: "Here's your station son."

Student: "How dare you call me son? You're not my father."

Elevator Man: "Well, I brought you up, didn't I?"

Scotch Brevity

The Scotch Athletic Society, of New York City, ordered wholesale 100 doz. B. V. D.'s which they thought more economical for track use. The telegram they sent read:

"SOS MCC BVD FOB COD PDQ
SAS NYC."

An Economical Friend

"My Scotch boy friend sent me his picture."

"How does it look?"

"I don't know; I haven't had it developed yet."—Southern California Wampus.

Slightly Mixed

Tommy, very sleepy, was saying his prayers.

"Now I lay me down to sleep, I pray the Lord my soul to keep—keep."

"If," prompted his mother.

"If he hollers, let him go, eeny, meeny miney mo!"

Loyalties

Hard-boiled Grocer: "No, sir! no checks! I wouldn't cash a check for my own brother."

Disappointed Customer: "Well, of course, you know your family better than I do."

Knows Her Insect

"My dear," remarked Jones, who had just finished reading a book on "The Wonders of Nature," "Nature is marvelous! When I read a book like this it makes me think how puerile, how insignificant is man."

"Huh!" said his wife. "A woman doesn't have to wade through 400 pages to discover that."—Good Hardware.

An Unbiased Opinion

The celebrated soprano was in the middle of her number when little Jimmy noticed the orchestra leader.

"What does that man keep hitting at her for?" he asked his mother.

"He's not hitting at her," replied mother. "Be quiet."

"Well, then, why does she keep hollering?"

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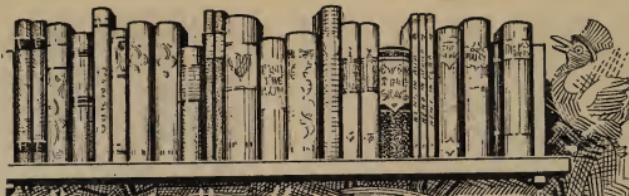
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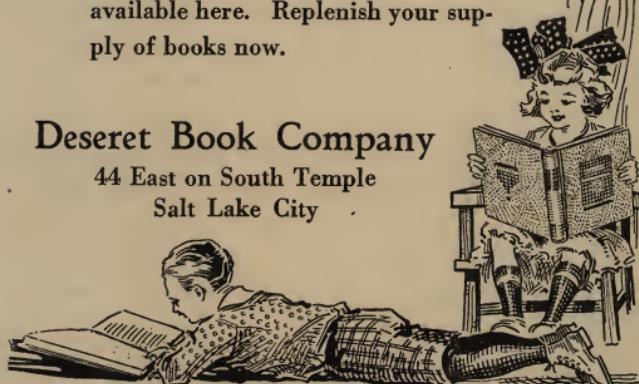
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SAY THAT YOU SAW IT IN THE INSTRUCTOR

The Children's Budget Box

(Continued from page 143)

The Robin

The robin has a nest so gay,
But when the fall comes she can't stay.
She flies away down to the south
Where there is none but sun and
drought.

She flies about and builds her nest,
A place where baby birds can rest.
Age 7. Dorothy Gilchrist,
Parma, Idaho



ON THE TEMPLE MISSION

Photo my Ila May
Byington, Idaho.

Age 14

Autumn

The leaves are falling from the trees,
Men are stealing honey from the bees.
The air is getting cold,
And the hay is being sold.

Women are buying goods,
Men are going to the woods.
The children are at play,
Watching the birds fly away.

Snow is falling to the ground,
Soon the leaves will be sleeping sound.
Soon the streams will begin to freeze,
And there will be a very cold breeze.

Age 11. Beth Palmer,
Stone, Idaho

My Little Sister and the Slide

One day my mother, sister, and I
went walking. We went to my school
house. We were so glad that she took
us. My baby sister wanted to slide
but she was scared, so I sat down and
let her slide with me. Then she got to
where she would climb up and put her
hands in her lap and slid by herself.
Then she learned to slide with her

(Continued on page 150)

CITY CONVENIENCES ON THE FARM

Running water piped to farm kitchens and bathrooms means that the liquid wastes must be piped out to a place of safe disposal. Build a concrete septic tank to handle these dangerous wastes safely. Costs nothing to operate—requires no attention.

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| 975 Med. Heavy Wt.....1.75 |
| 9107 Wool and Cotton Mix.....3.75 |

OLDEST IN UTAH

Salt Lake Knitting Store

Phone Wasatch 2820
Salt Lake City, Utah

(Continued from page 149)

arms spread out like an airplane and her big brown eyes a shining and sparkling like diamonds, and her little mouth spread wide open, laughing. Then we got on the ocean wave, and rode and rode on it. Then it was dark and we had to go home, and mother said, "she could come again if she would come on and not cry." And that is the way we spent our Thanksgiving evening.

Age 10 Melba June Krimbow,
 1214 Spaulding Street,
 San Angelo, Texas.

Shearing Sheep

My daddy has a bunch of sheep and every spring men cut off their wool. Daddy always takes us to the shearing corral. Each man has a little pen full of sheep. He catches one and sets it up and cuts all its wool off with things that look like clippers. Then another man ties a string around the wool and throws it up in a big sack. There a man tramps the wool till the sack is full.

My daddy ships the wool and gets money for it.

Age 8. Marie Anderson,
 Fairview, Wyoming

"There's No Place Like Home"

Cuddled in the west was a little vine-covered cottage, with beautiful flowers surrounding it. There were little lace curtains in the French windows.

A kind mother was watching her anxious child raking the pathway which led up to the house.

In the background was a little gate leading up to the blue water in the lake. There they used to sit and watch the gulls come for their fish. The mountains, which the path led up to, were purple with the sunset.

In the evening they sat and sang songs. The daughter of the family was getting her lessons by a little lamp in her room. There was never a cross word spoken and never a quarrel. It was quiet.

"There's no place like home."

Age 13. Katherine M. Wallace,
 247 25th Street,
 San Bernardino, Calif.

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|-----------------------|----------------------|
| 2 cups flour | 2 tablespoons butter |
| 1 teaspoon salt | or lard. |
| 4 teaspoonfuls baking | 1 cup Sego milk |
| powder | 1 cup water |

Sift together dry ingredients. Work in shortening with finger tips and add gradually the Sego milk and water mixed together. Have dough as soft as it is possible to handle, as soft dough always makes lighter biscuits. Cut in small biscuits; brush over with Sego milk and bake in very hot oven.

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